

Iosuahs godly resolution  
in a conference with Caleb, touching  
houshold governement, for well or-  
dering a familie:

WITH

A twofold Catechisme for instruction  
of youth; the first short, for the weaker  
sort, set forth in sixe principall pointes; the  
latter large for other of greater growth,  
& followeth the order of the common Au-  
thorized Catechisme, and is an explana-  
tion thereof: both set forth for the be-  
nefit of his Christian friends  
and well-willers.

By Richard Bernard preacher of Gods word,  
at Woorkoppe in Nottingham-shire.

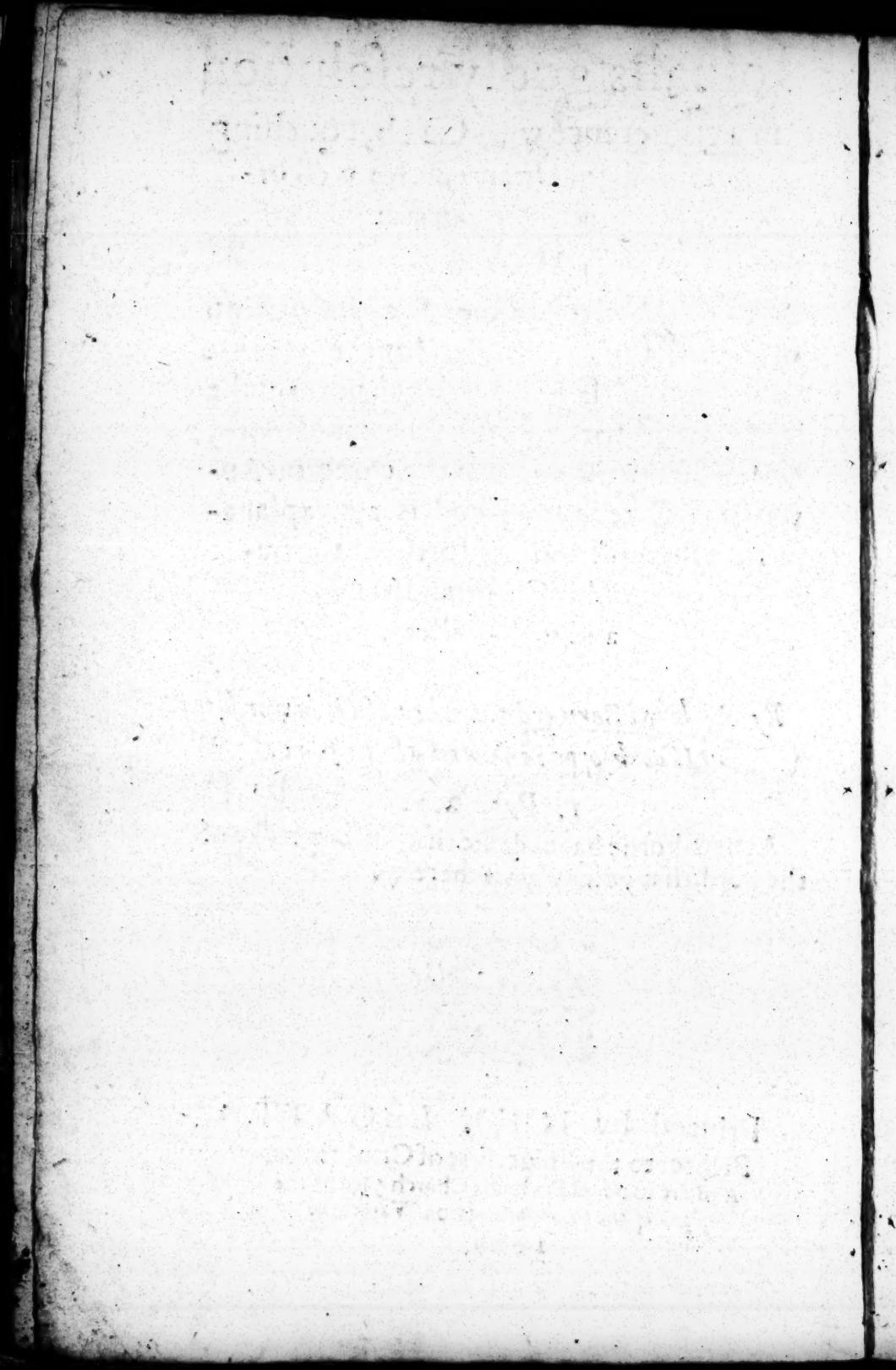
1. Pet. 2.2.

As new-borne babes desire that sincere milke of  
the word, that ye may grow thereby.



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1609.



To the right VVorship-  
full Sir Henrie Pakenham

Knight, and to his religiouly affe-  
cted Ladic, all goad and sound comforts  
tending to the best and most  
assured ioyes in glorie are  
heartily vvised.



IGHT Worshipfull: man  
was made for his Creators  
glorie; the way is to know  
him, to obserue his good  
pleasure, and with alacrity  
of spirit to doe his will;  
Though all receive Beeing  
of him, yet most, as the Heathen, know him not  
at all. Some sort in the world professe him: but  
are little obseruative of his will: these onely  
say, Lord, Lord; and therewith rest so con-  
tent: other doe aske, what he wou'd have done;  
and when they know his pleasure, they hane it  
onely upon their tongue, but far from practise.  
Very few know with faith, and doe what they be-  
lieue and know, with conscience. Turkes for their

## The Epistle Dedicatorie.

lives, are as good as many Christians: and these no better then other, but for an idle profession. Means sure haue we many to amend this; as his holy word, his multitude of mercies & manifold chasticements: But the first is despised, therefore it prevaileth not: the second is unthankfully abused, & mercies mooue vs not: and the last is contemned, we grow hard, and therefore o Lord saue vs, for iudgements reclaime vs not. But the Godly wise will I hope, lay these things to heart, though most be carelesse: least correction turne to desiracion, mercies be remoued, and of the Gospel we be utterly deprived. The Lord may thus doe, it is our deseruing, that by justice he revenge not himselfe of vs it is mercy still without any mans merit. God make vs thankefull, that our knowledge may cause an acknowledgement heartily, with amendment seriously, so shall we enjoy what we haue, and haue what yet we posesse not, for our greater good.

My words of complaint and my hartie wish tend to stir vp some to well doing, that if so God please, in a world of wickednesse, there may be found Noahis preparing the Arke, and godly Lots dwelling in Zodome, that when destruction commeth, such may find in that day fauour in Gods sight for themselves and their families. For this end I haue sent forth, with the prin-

## The Epistle Dedicatore.

principles of religion, and the points of Catechisme, certaine instructions deliuered Dialogue wise, teaching and persuading all Christians, to a mutuall care of one an others salvation, and enerie household gouernour, with the members therof to an orderly disposing of themselves, that Iesus Christ may dwell amongst them, and that the houses of Christians may be lodgings for the Lord, & not dennes of infidells, or habitations of diuellis.

What hath beeene deliuered after an other manner, the same chaged for a more easie information, I now offer (right worshipful) thankefullly unto you: let it please you to accept my little labour for your worships so large kindeste alreadie shewed. I doe acknowledge my selfe beholden: I professe readinesse, to expresse still more thankefullnesse, as time shall afforde fit occasion. In the meane space I shal not cease to pray for you, that Iosuahs resolution may be euer in you, that you may follow the steppes of Father Abraham, and your good Ladie imitate the boly graces of Sarah, to your households happinesse, and both your endlesse comforts here and in heauen, Amen. Wootsoppe. August. 1.

Your Worships to  
be commanded,

Richard Bernard.

# Iosuahs resolution for hous- hold gouernment.

Iosua. 24. 15.

But I and my house will serve the Lord.

IOSVA, CALEB.

Coherence  
of the text  
with that  
which went  
before.



ET me speake vnto you  
(O yee house of Israel)  
our fathers haue receiuied  
mercie diuers waies, we  
their children haue expe-  
rience of the goodnessse  
of our God; we haue soud  
prooffe of his assured promise, vs hath he de-  
luered, our enemies confounded, and hath  
giuen vs possession ouer Canaan, as appea-  
reth this day. Now my advise and will is,  
that you would therefore feare the Lord, &  
serue him in vprightnesse and truthe, and  
serue him alone, abandoning all Idolatrie, &  
not follow your own corrupt waies, nor er-  
rors of Forefathers, in so great an euill. If  
it seeme good vnto you, so to doe, I shall re-  
joyce,

for besyhold government. 7  
joyce, it is that I wish hartily for your good:  
but if you will not, be it knowne vnto you  
all this day, and take notice of my full de-  
termination herein, that I and my house will  
serue the Lord.

*Cal.* God forbid, God forbid, that we  
should (O most Noble Prince) be of a-  
ny other mind, then so also with thee, to  
seek the honor of our God, & to serue him.

*Ios.* Surely you well perswade me of  
Gods continuing mercy to vs hereby, for  
if we seeke him, he will be found of vs, if we 2. Chr. 15. 2.  
honour him, he will honour vs, but if we 1. Sam. 2.  
forsake him, he will forsake vs. It is also my  
hearts ioy that we do conioyne as one here-  
in: but neuerthelesse this know, that though  
companie doe encourage men to serue the <sup>First Doct.</sup> Lord, yet if a man be alone, and all doe for-  
sake him, that is no barre that a *resolved*  
*Christian* should desist in his holy purpose.

*Cal.* Godly men tie not their religion Proofs,  
vpon other mens sleeves, they resolute with  
Peter to follow Christ, if all els doe forsake  
him: thy words (*Iosuah*) declare herein thy  
iudgement, and thy promise, what we all  
ought to practise.

*Ios.* Therefore, as I purpose, so ought ye <sup>me</sup>  
to walke with God alone, if none wil else  
ioyne with you.

*Cal.* Vrge, I beseech thee, this point vpon the people with reasons, that they may see how they may perswade themselues herein to a resolution.

Reasons.

1

*Ios.* The Lord in giuing his law doth speake singularly in the second person, as to one man, *Thou* shalt haue no other Gods before me, *Thou* shalt make no grauen Image, and so in the rest, as if he had said; Though other will not serue me, though some will haue other Gods, though all other will commit Idolatric, yet see *thou* doe not so, I charge all as one, and one as all, that every man may be obedient to sing'le himselfe forth alone to serue me the Lord his God.

2

Againe, we all doe couenant one by one at our baptisine, and some doe promise as much for this and that Infant, that in particular God shall by them be worshipped: now God will require the performance of the couenant, which bindeth vs vpon the holy Sacrament, and by that signe of the sprinckling of Christ's blood vpon vs, that so we do serue the Lord, albeit other do not.

Luk. x4.

Simil.

*Cal.* Indeed it is an honest mans part to keepe his word with men, as we see when two are bound in a bond, one, he that respects his credit, will performe the condition, though the other be careless; how much

more

more ought we to regard to keep our word with God, the promise beeing made so voluntarily, before so many witnesses, and sealed with the blood of Christ. This reason were sufficient to perswade, but if you haue any more, I beseech you proceed, for we need much spurring to runne on the race to eternall life.

*Ios.* Our Sauiour tells vs, that we are to forsake father and mother, wife and chil- Luk.14.  
dren, yea to hate them for his sake and the Gospell, els can we not be his Disciples: by which he teacheth this instruction, that we are to depend on none, in our religion to God, be held backe by none, from our walking with God: that all earthly affection must be laid aside, and we must embrace Christ and the Gospell alone, if none, neither father nor mother, sister nor brother, will goe with vs.

*Cal.* Indeed men in matters of this life, will, for wealth, honour, pleasure, singel themselves from other, they would be in honor alone, they would dwell alone, that the poore cannot tell where to haue rest for them, they can be singular in vanitie, be pointed out for a new fashon, be loathed for beastly liues, be hated for oppression, be talked of for pride, be abhorred for vnchast conuer-

conuersation, blasphemie, & prophanenes, and yet men are loath to be any whit more religious towards God, then other be. Thus, alas, we see, men hold it no shame to be notorious in and for the world, in & for their pleasures, in & for honour; *Sathan* can make them grow more vaine, more wicked, then other, without shame, without daunt of spirit, without feare of man, either to be noted, or pointed at: but the Lord cannot perswade vs by his word to become more holie then other; that is forsooth singularitie, and men feare now a daies more to be noted for any strict course of life, from a common road, then for crying sinnes.

*Ios.* This sheweth the power of *Sathan* in the one, & the little loue or zeale of God in the other, the wicked herein shall condemne these, though they shall not so saue themselves: but to proceede; If we consider that we are made alone, brought out alone, that we die in our appointed time alone, & that though we shall all appeare before Rom.14.12. God in the last day, yet must every one give 2. Cor.5.10. an account for himselfe vnto God, we should walke and live, if so we needes must with God alone.

Simil,

*Cal.* I know if a man have a long iourney to go, and that vpon a hard penaltie, he would

would desire honest companie, but if he can get none, the feare of punishment maketh him set forward alone. We all are in our journey to Heauen by our profession, and we must so be by our practise, vpon paine of damnation; if we can get any to goe in a good life with vs, it is well, but if not, must we therefore herein stay our course?

*Ios.* Be it farre from vs; the example of holymen, who are as marks set vp for passengers to look vpon, shew vs the contrarie.

6

Noah would serue God alone, when all the old world was drowned in wickednes. *Gen.6.*  
Lot was in his singular way from al the Inhabitants, in the midst of Sodom. *Elijah was alone. Gen.19.*

*Michaiah auouched the truth alone: and to conclude, Ruth would go alone with Naomi,* *Ruth.1.*

whē Orpha her sister left her. We must be of Ruths mind towards religion, as she was in her loue to Naomi. If any thing would withdraw vs, if any persoñ would dissuade vs frō a godly & devout course, let vs say to them

with Ruths speech, *Intreat me not to leave religion, nor to depart from it, for whether it go-* *Ruth.1.*

*eth, I wil goe; and wherest dwelleth I will dwell: the true professours of it, shall be my* *Thy people.*

*companions, God, the Author thereof, shall be my God, where it resteth, will I rest, and there will I die: the Lord doest so to me, and more also,*

16.17.

*also, if ought but death depart it and me.*

*Cal.* Without doubt these examples are very pregnant, and doe giue lively encouragement to serue God, if we be alone. But (my Lord) is it not grieuous to be alone? did not *Elijah* sorrow, and vexe his spirit at this, that he was left alone, yea and desired therefore to die?

*Answer to  
the obie-  
ction.*

*Ios.* True it is, that Salomon saith, woe to him that is alone, but alone without helpe from the Lord: but this his children want never finally, the Lord is with them, and if he be their familiar friend, they may with *David* say, We care not what man can doe vnto vs, for the Lord is on our side. By him more is with vs then against vs; this *Elisha* being alone saw, and prayed that his servant *Geberz* might see: and albeit *Elijah* seemed to himselfe to be alone, yet was he not alone, God was with him, and 7000 not seen, who bowed not their knee vnto *Baal*: and whereas he wished to die for bodily presence of me, it was his weakenesse, in which the Lord did shew mercie, and affor ded him comfort afterward, the like mercie may we expect, as holy martyrs haue experienced.

*Cal.* Doth it not derogate (*Renowned Duke*) from your greatnessse, to proteste singulat tie

tie from all nations in religion, and from Preuention  
all Israell, though they doe follow their <sup>of an ob-</sup>  
forefathers, which were beyond the flood <sup>iection.</sup>  
and in Egypt seruing strange Gods?

*Ios.* Albeit God hath exalted me here <sup>The second</sup>  
vpon earth, to rule ouer his people Israell,  
and though I succeede that vnmatchable  
Moses, that man of God, yet iudge I true  
religion to be my chiefe sthonour, & to dif-  
fer from all men differing from their way  
wherein they should walke towards God,  
to be my glorie, therefore is it that I say, *But*  
*I and my house will serue the Lord,* even I *Io-*  
*sua,* though Duke, though Prince in Israel,  
and a guid to Gods people, I will with my  
familie serue him, who hath shewed me this  
great mercie.

*Cal.* You haue great cause to blesse God,  
that you in such glorie, have so great humi-  
litie, in so great prosperitie such zeale. It is  
rare for men of note to entertaine religi-  
on, but most rare for such therein to be-  
come singular.

*Ios.* Such astruely seeke God in heart Proofer,  
without hypocrisie, whatsouer their estate  
be, they hold it a speciall dutie to doe ser-  
vice vnto God, and that they can be in no  
estate, be it never so glorious with men, but  
that religion and the grace of sanctifica-  
tion

tion maketh the same more glorious. By deuotion in true religion, we become Saints on earth, we haue the fruit of the spirit, the earnest and assurance of our adoption. By sensible life are we better then things without life, and are but equall with beasts: by reason are we better then these, but no better then Heathen: by religion, though false, are we worshippers of a divine power, and therein more then Sauages; but by true religion are we Christians, and by sinceritie therein with religious practise, are we more then common Christians, even true & liuely members of Christ, in whom we are Gods adopted children, righteous before him: we haue inward peace of conscience, & outward grace by the approbation of the godly, Angelis are giuen to attend vpon vs, who are the children of the great King, Heauen is our inheritance, we haue seates prepared, and shall with Christ judge the whole earth, and with him enjoy the eternall happiness for euer, when the damned wicked shall be tormented world without end.

Cat. The weight of these reasons may force any man to hold religion and sincere walking with God, to be a grace vnto him, be he never so mightie in this world. He hath

hath here honour, and men attend him, but by a holy conversation he hath honour with God Al-sufficient, & Angels wai e vpon him. Here a man hath wealth, but by religious holiness, he hath an euerlasting tre surie, and a supply of all wants by grace. Here hath he, as a man, his pleasures and delights, but by deuout seruing of God, he hath peace which passeth al vnderstanding, that which the eie hath not seene, nor eare heard, nor the heart of a naturall man able to comprehend. Therefore ought we in vse. what glorie so euer we be before men, to adde religion to our state, and iudge it our crowne and glorie.

Iof. Els may we be rightly iudged with Reasons, out it, no better then Heathen, rich Barbarians, Honourable Atheists, and if men haue delights without pietie, they be but pro phane Epicures: which things indure not, and without Gods good mercie, men without grace quaile by that very same thing whereby among men they be of highest estimation. Achitophels policie ouerthrew him: Absoloms beautie brought him to destruction: Hamans honour was his ruine. Religious feare of God is mans stay in every earthly estate, els the higher he is aduanced; and the more he possesseth without religi on,

*Iosuah's resolution  
on, the worse he is, farthest from God, and  
nigher to confusion. I therefore and my house  
will serue the Lord.*

And my  
house.

The ground  
of the do.  
etrie fol.  
owing.

Doctrine.

Prooфе.

1

2

Rom.10.1.

Vse.

Reasons:

Ezecl.18.33  
Luk.22.32.

*Cal. Mee thinke (Sir) by adding these  
words, my house, in your speech, you insinu-  
ate your care to haue other religious, as  
well as your selfe.*

*Ios. True it is you say, I now desire as  
did my Master Moses, Would God all the  
people could prophete. Indeed rather then  
God be vnservued, a man ought alone to  
serue the Lord, this is his feruencie & zeale  
to God; but true grace setteth not in the bo-  
osome of a true belieuer, as gold in a rigards  
chist, but sprouteth forth to the benefit of  
other, for he desirereth to make other like  
him selfe, this is his compassion and loue.*

*Cal. I am able to avouch this from my  
owne feeling, blessed be God, and I find it  
true in thatiworthy Apostle who saith, My  
hearts desire and prayer to God is for Isra-  
ell that they may be saved: who after his  
conuersion did labour in the Lords vine-  
yard with vndurable paines to bring men  
vnto God.*

*Ios. So ought all of vs to doe in our  
places: the Lord commandeth it, returne &  
cause other to returne; and our Sauiour said to  
Peter, when thou art converted strengthen thy  
brethren.*

brebren. The hatred of sinne shoulde mooue vs where we may; to roote it out, the griefe which we ought to take, when we see men to sinne, shoulde cause vs as farre forth as we be able to reclame them, & not suffer sin to Leu.19.  
*rest upon them.* That we ought to grieue for sin in our selues, so for the same in other, we see by David, whose eies gushed out rivers Psa.119.136.  
 of water at the sight of other men breaking gods law. Our Saviour wept ouer Jerusalem, Luk.19.41.  
Ieremias soule mourned in secret, S. Paul writ Jer.13.  
 with teares; shall we haue a passion for sinne committed, and not vsse meanes to haue it amended?

*Cal.* He that is trulye touched with the sight of sinne, cannot possibly neglect the meanes to winne men from sinne. It is the nature of griefe to manifest it selfe, & works in man an indeauour to vsse meanes to haue the cause of griefe taken away. Therefore if we trulye grieue that men offend God, we will not suffer them to goe on in sinne, if we may amend it.

*Ios.* And as griefe may mooue vs, so the consideration of the sinners miserie may enduce vs to care for their saluation. The sinner is Sathan's slave, subject to wrath, the heire of confusion, who may daily looke for damnation and vengeance; oh, who can but

pixie a man in so great miserie? is he not mercilesse and cruell that seeth one in a deadly daunger and may relieue him, and yet will not? Can we see a man hanging himselfe stand by, and not cut the cord? Can we behold one running into a pit to drown himselfe, and if we may, not hold him back? These be mercilesse cruelties, if so we should neglect our brothers bodily life: and it is no lesse hardnesse of heart to suffer men by sin, if it lie in vs to reclaine them, to run headlong to Hell, where they shall hang in torment, and be drowned in the gulfe of perdition.

Iam.2.

Psal.51.13.

*Cas.* Condemnation mercilesse belongeth to such as will shew no mercie, it is true touching soule and bodie. No doute holy men iudged rightly of this, and therefore did discharge their dwije herein. Abraham our Forefather caught his household; David the King was so minded, who professed to teach Gods waies vnto the wicked, that sinners might be converted vnto the Lord. Philip we see sought out Nathaniel and brought him to Christ; and the woman of Samaria did runne hastily for her neighbours to behold the Messier; all which are written for our learning, that we by their examples should doe the like.

*Ios.*

Ios. A man would thinke that enough were said to stire vp one to care for another's salvation, but for that men herein are too remisse, and indeed profess a carelessness of this with cruell Cain; What am I my brother's keeper? I will the longer stay vpon this point, as a matter of absolute necessity, the neglect whereof is the cause of so great encrease of wickednesse at home and abroad. It is the fruit of loue in the communion and holy fellowship of Saints: One article of our Creede is to beleue this communion, but we by no mutuall care shew any such spirituall coniunction. The members of the bodie in the bodily communion doe teach vs this, where every member careth for the welfare of each other, and if any one be out of ioyns, all with one consent seeke to bring it in againe. The bodily fellowship worketh this mutuall compassion, which keepeth the bodie in welfare; so ought our spirituall ioyning together work the like commiseratio towards every erring member, to keep the Church in peace.

Cat. You haue here from a naturall worke, plainly set out our dutie in a spirituall action: nature forceth the one, and therefore grace I hope will set vs forward to the other.

6

*Ios.* If this suffice not let this mooue vs, that our not seeking to sauē them, in our place, is to make our selues guiltie of their sinne, he that is silent consenteth and he that consents is worthie of death, Rom. 1. 31. He is accessory to treason who knoweth it, and reuealeth it not: sinne is rebellion agaist God, we must attāch the partie, at least by a brotherly rebuke; least we let him escape, as Achab let goe Benadad, and his sinne be made our transgression, and so procure vnto our selues death.

7

Againe let the enlarging Christ's kingdome incite vs to this dutie, yea the great reward and glorie which belongeth to him

Iam. 5.

D.n. 12.2.

9

Joh. 3.16.

10

that saueth a soule, he shall couer the multitude of sinnes, he shall shinne as the starres for ever and ever. The care of sauing a soule, and the goodnesse of the worke moued God the Father to give his onely Sonne to die, and Christ himselfe was willing to suffer great and vnspeakable tormentes to bring a poore sinner vnto safetie.

A briefe re-  
petition of  
all the rea-  
sons.

*Cal.* If neither the commandement of God, the griefe of heart for sinne, the sinners miserie, holy mens examples, the bond of fellowship and mutuall communion, our awne danger in the neglect hereof, the rare to enlarge Christ's kingdomē, the reward of

happi-

happinesse, nor the loue of God, nor Christs sufferings, can mooue vs to doe our best to ſauē a poore ſinner; let the deuill teach vs to look vnto it, who with his mebers ſtudiously endeavour to draw men from God, to themſelues, and to bring them to deſtruction: If he and his be ſo forward for ill, the reward whereof is death, why ſhould not we doe more to oppoſe him and his instruments for mans life and ſaluation? especially ministers in feeding their flocke, who are charged to doe it vpon their loue to Christ, vpon their <sup>Ioh 21.15.</sup> alleagance to their ſoueraigne, to avoid <sup>16,17.</sup> blood guiltinesſe, & to prevent eternall ven-<sup>2. Tim.4.1.2</sup> geance; And nothing leſſe are governours <sup>Ezech.33.8</sup> of families tied hereto, they ſee and Gouvernours blame, and not vñworthily, ministers that of families neglect their flocke: but they find noſt should <sup>3.</sup> the ſame fault in themſelues for careleſſe o- teac'h their mitting the instruction of their familie household. which they be in their own persons as much Reasons, bound to discharge, as a minister is to feed his flocke; the Congregation is the ministers' <sup>1.</sup> cure, ſo the familie is the masters charge, <sup>2.</sup> wherein the chiefe of the house, the father, the mother, the master and Gouvernour is to teach their children and houſhōld in the waies of God. So are they commanded, <sup>Deut.5.7.</sup> <sup>Eph.6.4.</sup> <sup>1. Cor.14.35.</sup> <sup>Gen.18.19.</sup> <sup>2. Tim.1.5.</sup> examples teach them to doe. <sup>with 3.15.</sup>

Ios. Thou hast truely spoken (Honourable Caleb) for we that haue charge of families are commanded to informe them; euen necessarie to keepe a holy vnicie among vs, shold hereto perswade vs, how else can there be peace, if the Lambe and the Lyon dwell together, a Cain and an Abel, a mocking Isaacs and a faithfull Ioseph, a scorning Michael, and a zealous David? How can ministers reforthe whole Assemblies, if we doe not our endeauour to helpe them in our families? This want of priuare help maketh the publicke ministerie so unprofitable, as commonly it is. The whole burthen of care for soules is laid vpon the Ministers shoulders, when a priuare watch is imposed vpon every man, and household instruction vpon every faithfull and religious Generation of a familie. Therefore familie haue bene called the Churches of God, wherein God was, and euer ought to be worshipped with holy exercis. And how can a master be a domesticall head, and let his members perire? The devill so much oppesing it, wante vnto so much distastinge it, all so vnsightly neglecting it, doe declare it sufficientlie to be a most holy and worthie worke to be carefully undertaken, and with all good conscience performed.

Cat. Undoubtedly, if the benefit which hence

Hence would arise, first to our selues, to our children and household, then to the help of the publike ministerie were well weighed, there be none that have either care of themselves, wifn well to their children, desire faithfullnesse in their servants, and couer to see Ierusalem in prosperitie, but they would betake them speedily to this so great, so necessarie and godly a worke. How come children often to destruction, but by Parents negligence in their religious education? If we bring them vp wel, we may by Gods mercy prevent their ill end: if we vsē means, and they perish, yet our soules receive comfort, that we are no way guyltie: whereas otherwise the child may say, Wo is me, and wo to you my Parents, who haue neglected my education: and Parents may answer, Wo to vs our sonne therefore, seeing thee now so miserable, and our selues hereby so uncomforable.

Ies. I therefore and my house, by Gods help, will serue the Lord, as God hath giuen me grace to see and know the euill, I will endeavour to prevent it in me and mine.

Cal. Your speech in the order thereof teacheth me, as I take it, not onely your care herein to do what you ought, but your wisdome in an orderly proceeding therein.

Doctrine.

*Ies.* It is well noted of you, I set my selfe before my household, because the Head leadeth first the body, before the body can moue by the members to performe any office. So it is in the naturall constitution of a bodie, so in the politicall government of the common wealth, let Princes lead, the people will follow, for from the head commeth life and motion to the bodie. And the same order is to be observed, in well guiding of a familie. There is little hope to find a godly familie, where the master is either carelesse or prophaner. He must set on and goe before, if he intend to haue the rest good. His life is of authority, his example draweth other to him, his words are of force, and in doing his dutie may he expect a blessing.

*Cal.* I doe perswade my selfe, that some haue good desires hereunto, and more per-  
happes by this may be set forward to sett  
tle their households in order, but every one  
that gladly would doe well, know not how  
to doe so; therefore let me obaine (most  
Noble Lord), the knowledge of three  
things at your hands, both for mine owne,

Three que- and the peoples instruction herein. I. How a  
stions. familie may be at the first religiously plan-  
ted? II. How a familie irreligious may be  
reformed?

reformed? III. How it may be so kept and preserved?

I. Three necessarie questions propounded and worthie to be answered. To satisfie you in the first. To plant a familie in religi- Answer to  
ous feare of God. I. Parents must bring vp the first, such children well, with which they will build vp a house, acquaint them with the Lords will, with duties of a husband and wife, of a father and mother, and so marrie in iudgement, before they marrie, and not in carnall lust. Without knowledge of the former chritian duties, mens marriages are but Turkish, & to marrie in the latter one, ly is sensuall & brutish. II. Parents must see that the parties to be married be fitted, that there be no dislike in affection, nor jarre in religion, but that the marriage be made in loue, and settled in Gods feare; both beleeuers, both embracing one and the same truthe, as neere as may be. Abraham doth fetch a Rebecca for Isaac from his fathers house, and there is religion; when Jobesopbar taking an Athalish for his Sonne, bringeth into his house Idolatrie and superstition. To plant religion we must bring religion into a familie, by education, and by a holy coniunction of them together in the feare of God. III. and lastly, Parents must care that

that the religious persons, religiously married, be religiously serued. And therefore, that such as become seruants to them, be of the same holy profession with them, and of like conuersation. And thus may a familie be planted religiously.

*Cat.* What direction give you for the second, viz. to reforme a disordered familie?

*Ios.* The Gouvernour must doe, as in making a new house, where an old stood, he must remoue the old wholly, as farre forth as it is vnprofitable, and make the rest all new. The man and the wife must be sound, they be the two side posts; so their children, who are as the bearnes laid ouerwharrt, if they be rotten, though all the rest be new, at the length the worke will fall.

*Cat.* How must they be made sound, if they be rotten?

*Ios.* By repeating of all former sinne, & negligence past, and by vndertaking this work sincerely with a constane durablenes,

*Cat.* What timber is so rotten, as will never serue to be put in the new building?

*Ios.* Every one that perfisht in evill, and will not be reformed.

*Cat.* But what if there be some such, whom the Master of the familie cannot cast out?

*Ios.* Let such so be in the house, as they bear

Answer to  
the second  
question.  
How a fa-  
milie may  
berefor-  
med,

for household government.

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beare no rule in it, neither any sound part depend or stay vpon them; so shall there be neither breach nor ruine thereby.

*Cal.* What other meanes is there to reforme by?

*Ios.* Secondly, the Gouvernour must bring all his household in subiectio to Gods word, to heare and attend vnto the publicke ministerie thereof, as the ordinary meanes to reclame men. It is the power of God to sal-<sup>Rom. 1.18.</sup> uation, it is mightie in operation, it clean-<sup>Heb. 4.12.</sup> seth our waies, and keepeth vs from al euill.<sup>Psal. 119.9.</sup> Thirdly, he must set vp within his house re-<sup>Pro. 2.11.12.</sup><sub>16.</sub> ligious exercises, these make publick means The benefit more profitable, more highly to be esteeme. of religious med, and the iudgment better to be settled; exercises in euill hereby is prevented, yea thrust out fro houses. the familie, bad persons hereby are tried and found out, the well disposed made more religious, & God not a litle glorified.

*Cal.* What are the holy exercises which you here speake of?

*Ios.* Reading of the holy Scriptures, the voice of God, cheching, telling some short storie of some notable example in the word, making vsethereof, singing of psalmes, and when the publicke sermon hath bene heard, to repreare thereof as much as is remembred.

*Cal.*

*Cal.* This say some; will take seruants  
wearie, and none will come to them.

*Ios.* It were better to be without seruants  
then haue such as hate goodnesse, but this  
same which is obiected, & so much feared,  
may be answered easily, and the feare taken  
away. The master to hold vp such good ex-  
ercises, & not to wearie his housshould, must  
I. be towards al his seruants mercifull, gi-  
ving them a time to rest, not to dogge them  
day and night to their labour, as beasts. II.  
He must performe al things seasonably, not  
late in the night after raylsome labour, &  
when wearinesse and tirednesse doe in-  
force the body to sleepe. III. He must not  
have the same exercises held long, at one  
time, but avoid tedious prayers, least one  
be speaking, whilst the rest be sleeping; as  
it falleth out sometime by the weaknesse  
of one, and the zealous indiscretion of an-  
other. IV. He must regard much a religi-  
ous seruant, reward him well, and pray to  
God for such, and he shal not want godly  
seruants, and be well rid of the euil and  
prophanes.

*Calib.* If seruants be encouraged, godly  
discretion binfed, honest libertie graun-  
ted, competent wages allowed, tollerable  
labour onely urged, difference made, and  
the

the best answerably rewarded, there is no doubt either of getting or retaining seruants: but how may a family reformed so be preserved?

Ios. I. The chiefe must themselves keep good orders established; their neglect breeds in other carelesnesse, their omission occasioneth in other transgression. II. They

Answer to the third question.

How to  
keep in  
order a fa-  
mily re-  
formed.

must make knowne their full resolution to all, in matters of religion, that they will walke vprightly in the midst of the house, that they will allow no order to be broken.

III. They must see to offences against God and religion more narrowly, then injuries done to themselves, and rebuke and correct the one more, then the other, so do they shew greater regard of God, then respect of themselves. IV. They must shew fauour to the towardly, pardon easily the first or second offence, but not be remisse in punishing duly, where and when the fault and partie offending justly deserues correction;

this is to be courteous in loue and compassion, as an awefull hand may be kept over the family with godly discretion. V.

They must cast out the vile persons, wilfull and obstinate, mocking Ismaels may not remaine with Isaacs: a little leauen leaueth the whole lump; one lewde person

Psal.101.

3

4

5

1 Cor.5.

6 may do much hurt. VI. They may not receive in any knowne wicked person for  
7 fear of infection. VII. They must will  
one to exhort another to a mutuall emula-  
tion of graces, louingly to admonish one an-  
other, and to pray one for another. VIII.  
They must keepe all fro idlenesse, the nurse,  
or rather mother of all wickednesse, as of  
pride in apparel, wastfull expences, vaine  
pastimes, and other sinnes of the flesh to  
be abhorted among Christians. IX. They  
must performe mutuall duties one to anot-  
her, masters to servants, and these to their  
masters, but chiefly the husband and wife  
must loue each other: if wrongs bee be-  
tweene them, let themselves betweene the-  
selves, or with the good liking of a faith-  
full secret friend to both, be ended. They  
must beware that the heushold become not  
partys in the master; for servants by  
flaunger, flattery, and whisperings wil kin-  
dle the contention, and make a prey of  
them. The contending of man and wife  
will never want loue, but if any smite ei-  
ther by the tongue, both must ioyn in one  
against the smiter. But to preuent this, let  
none faile to performe what is due to be  
done. Complaints arise first vpon neglect  
of duty, the performance whereof is the  
touch-

touchstone of professio: where the husband is loving, the wife learneth obedience; where the wife is obedient, the husband is moued to be kind, by their well liuing the house is preserued in peace, and where they two doe as they ought to themselves and their familie, the children and seruants learne to walke in subiection, and doe in an aweful loue discharge their duties, and hereby doe they provoke one another vnto pietie, continue loue and ynicie in the spicte, and keepe vp haly exercises with prayer. Lastly, they must uphold the publicke ministerie and preaching of the word, without which, by reason of the loosenesse of all other neighbours, who doe not voluntarily take a godly course privately, they can never continue long in good order.

*Cal.* It remaineth onely now to give some reasons, why the severall sorts in a familie, and so that all therein should be religious, as first why the father, master and husband, which are all one person in the house, should be religious?

*Ios.* I. Because he is specially charged with husband instruction of the houshold, and to see to the. Secondly, because the familie hath from him cheifly the name. Thirdly, because he is the head. Fourthly, for a speciall example, *Ephes. 6. 4.*

as most forcible to draw other on. Fifthly, because of the examples of good Gouvernours of families, as Abraham, Cornelius, and other. Sixthly, for that he shall answer for his household, as the minister for his flocke. Seuenthly, to bring a blessing vpon his children.

Exod.20.

Cal. Why should the wife, mother, minister of the fauill be religious?

Ios. First, because she is the husbands shadow, or rather picture to represent him in all good things, and as the moone doth from the sunne, so she is to receiue her light from him, which she also is to let shine out to other. Secondly, because she is to be an help to her husband; now shee can be in nothing more a help, then in beeing with him religious to further his instructions taught to his household. Thirdly, for that the husband is often from home, & shee is to supply his place, to see the household kept in good order. Fourthly, for mutuall peace sake; if she be not religious, shee will oppose him, as a mocking Michol, or as an Idolatrous Iefabel, cause him to forsake the worship of the true God. Fifthly, because godly wiues are commended for religion in Scripture, which are to be followed. Sixthly, because shee is the first that instrueth the child, as beeing most with it, causing it to understand that which she

shee doth please to reach it. Seventhly, for that shee beeing traile by nature, and apte without grace to goe astray her selfe, may sooner, as vsually it commeth to passe, corrupt the child then the father, by beeing so continually with it.

C. Why ought children to be religious?

Ios. First, for their Godly parents sake. <sup>VVhy chil-</sup>  
Secondly, because they be the second <sup>dren should</sup>  
link in a familie; and so in the middle be- <sup>be religi-</sup>  
tweene the highest and lowest; they there- <sup>ous</sup>  
fore next Parents must be religious, that ser-  
uants by them grow not vicious. Thirdly,  
for their parents joy, whose true and sure  
comfort is not that their children can hunt,  
sa could prophane Esas; nor that they be  
faire; so was Absalom beautifull, and came to  
an ill end; nor that they be in Honour; so  
was Saul a cast-away; nor great Church-  
men, so were ~~Elies sonnes~~ who perished in  
their sinnes: but even because they be reli-  
gious, for the grace of God indureth ever.  
Fourthly, for a blessing vnto themselues, as  
God hath promised to all that feare him.  
Fifthly, for encouragement vnto their Pa-  
rents, beholding grace in them, which will  
cause them to continue gracious, least their  
children loose grace. Sixthly, because they  
preferne the good name vpon their Parents,

get them honour, and are a crowne of glorie to them, even after death.

*Cal.* Why ought seruants to be religious?

*Whyser-* *Ios.* 1. For their masters praise. 2. For  
wants sought their owne comfort. 3. Because good ser-  
to be God- uants are recorded in Scripture for imita-  
ly.

tion sake. 4. Because whilst they be mens  
byservants, they may be the Lords free-men  
by religion. 5. To doe their service ho-  
nestly, as looking for reward from God. 6.  
For childrens good, whom lewd seruants  
may easily mislead.

*Cal.* So then, all ought to be religious,  
that the master with his whole family may  
be said to serve the Lord, as thou hast (most  
noble Iosua) promised this day for thy self  
and thy household.

*Ios.* So it is, and great is that blessing,  
whereall become the Lords true seruants,  
religion their practise, the holy word their  
guide: therempp and wife are brother and  
sister, parents and children of spirituall kin-  
dred, and haue one father, masters and ser-  
uants mutuall members and co-heires with  
Christ Iesus: these haue they one voice in  
prayer with devotion, one care to abandon  
superstition, All per forme mutuall duties;  
one seeketh to please another to hold lone,

to

to keepe peace, and to preserue a holy communion in chartie with pietie. One diſtructeth not another, one wrongeth not another, there is a godly ſtriving together, who ſhall do the best to please God. They beare with weaknesses, they ioy in each others goodness; here they desire peace of conſcience, the fellowship of the godly; Gods glorie they doe ayme at, the world they liue in, but euer with desire of heauē, which God hath promised to all that walke righ- teouſly before him and ſerue him; which grace the Lord vouchſafe vs now and euer.

*Cal.* Amen, Amen. But yet (Sir) before we end, I beseech you commend to my me- diation ſome ſpecial Scriptures to stirre me vp vnto deuotion.

*Iof.* If it please you for the godly mans bleſſedneſſe, read *Psalm. 1.* for his comfort, *Pſal. 37. Heb. 12.* for his holy deſires to Gods word, and his obedience, *Psalm. 119.* for his religious praetice, *Iob 31. Rom. 12. He. 13.* for his faith, *Heb. 11.* for his loue, *I. Cor. 13.* and for the effectuall markes of his vocation, and eternall ſaluation, *Rom. 8.*

*Cal.* I thanke you humbly, and bleſſe God for you, whom I beseech to proſper these things to our comfort, and that they

may further vs to a holy practise, to the  
praise of the God of Israel, that we  
may be founde the Israelites  
God in the last day.

*Amen.*

**F I N I S.**

**The**



## The Catechisme.



*Q.* How many things are needfull for you to understand, that you may know both God and your selfe?

*A.* These sixe things: I. rightly to conceive of God what he is by his word and workes; II. to understand the creation: III. mans miserie by the fall: IV. our redemption: V. our sanctification. VI. the certaintie of our glorification.

### Of God.

*Q.* Who made you?

*A.* God. Isa.42.5. Gen.1.26.27.

*Q.* What a one is God?

*A.* God is a spirit, Ioh.4.24. holy, Exo. 15.11. Just, 2.Chren.12.6. and mercifull, Exod.34.6.

*Q.* How many Gods are there?

C 3

*A.* But

A. But onely one God, Deut. 6. 4: yet three persons, Mat. 28. 19. Ioh. 5. 7.

Q. Which are the three Persons?

A. The Father begetting, the Son begotten, and the holy Ghost proceeding, 2. Cor. 13. 13. Mat. 28. 19. and these three are God, Ioh. 1. 1. 1. Ioh. 5. 7. Act. 5. 3. 4.

Q. Which of these three became man?

A. The second Person, Jesus Christ, both God and man, Isa. 9. 6. Heb. 2. 17.

### Of our Creation.

Q. Of what did God make man?

A. His bodie was of dust, the woman of Adams ribbe, Gen. 2. 7. 23.

Q. What aere did God make them?

A. He made them both good, Gen. 1. 31. holy and righteous, Gen. 1. 31. Eph. 4. 11. Colos. 3. 10.

Q. What was then mans estate and happiness?

A. It was the state of innocence, without sinne or misery, and to God was he acceptable, Gen. 1. 37. 31. & 2. 23. 26. 28.

### Of mans fall and miserie.

Q. Are you now such a one by birth, as he was

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was by creation?

A. Alas no: I am by nature full of sinne,  
Psal. 51. 5. Job. 25. 4, 5, 6. Rom. 3. from verse  
9. to 19. and so most miserable, Job 14. 1.  
2. Rom. 5. 14. Eph. 2. 1. 2. 3. Rom. 3. 23. &  
2. 8. 9. and to God detestable, Psal. 11. 5.  
Gal. 3. 10. Mat. 7. 23. & 25. 41.

Q. What is sinne?

A. The breaking of Gods commandeme-  
nts, by thought, word, or deed, 1. Joh. 3. 4.

Q. How many commandements are there?

A. Tenne, Deut. 10. 4. diuided into two  
Tables, Deut. 4. 1 3.

Q. Which be the Commandements?

A. I am the Lord thy God, &c. Exod.  
20. Deut. 5. 6.

Q. Doe these tenne command or forbid no  
more but onely what is ther set downe in shew?

A. Yes: they command or forbid all  
the kinds contained vnder the same thing  
mentioned, and all the causes, with occa-  
sions thereunto, 1. Joh. 3. 15. Mat. 5. 28, 32.

Q. Are they a prayer?

A. No, nor so to be vised: they are a  
rule for me to liue after, and doe reach me  
my dutie to God and my neighbour, Deut.  
6. & 31. 12. Psal. 119. 195. Eccl. 12. 13.  
Mat. 22. 37. 39.

Q. What is your duty towards God?

A. My duty towards God, is to believe in him, to feare him, and to loue him,  
etc. 2.Chro.20.20. Eccl. 12.13. Mat.22.27.

Q. What is your duty towards your neighbour?

A. It is to loue my neighbour as my selfe, &c. Mat.22.39. Rom.13.9.

Q. Can ye keepe the commandements, and not offend God, or your neighbour?

A. No; I breake them euery day in thought, word, and deed, hating both God and my neighbour by nature, Psal.14.1, 2, 3. Rom.8.7. & 1.30. 2. Cor.3.5. Tit.3.3.

Q. What is then now your estate, & what deserves you by sbme offending God?

A. I am in the state of corruption, and doe deserve Gods curse, which is eternall destruction of bodie and soule. Dch.27.26. Mat.25.41.46. Gal.3.19.

### Of mans redemption.

Q. What are you in this case to doe?

A. To cry unto God for mercie, and seek for deliverance. Luk.15.17. Psal.51.1.2. &c.

Q. Are you of your selfe able, or is there any good in you to move God so set you free?

A. No indeed: Rom.3.10. & 7.18. Luk.17.12. Cor.4.4. Eph.3.8.9.

Q. The

Q. Then who doth redeeme you?

A. Onely Jesus Christ. Rom. 7. 25. 2.  
Cor. 5. 21. Rom. 5. 19. Gal. 2. 20. & 3. 13.

Q. What is Jesus Christ?

A. He is the eternal Sonne of God, Mat.  
17. 5. Heb. 1. 23. a King to gouverne vs, Psa.  
2. 6. Mat. 28. 18. a Priest to offer for vs, Psa.  
110. 4. and a Prophet to teach vs, Deut. 18.  
18. Esa. 61. 1. Mat. 17. 5.

Q. What belieue you concerning him in the  
Articles of the Creed?

A. I doe belieue that he was concei-  
ued by the holy Ghost, &c.

Q. What is this to you?

A. I do perswade my self hereby, that  
his purifie is for my corruption, his obe-  
dience for my transgression, his death for  
my debt, and his ascencion for my ecle-  
nall salvation. 1. Cor. 1. 30. Phil. 3. 20.

Q. But as God made all, will so Jesus Christ  
also save all?

A. No verily, many shall be damned,  
few shall be saued, Mat. 7. 13. 14. Onely  
the elect, which take hold of Christ by a  
lively faith. Ioh. 3. 16. 36. Mar. 16. 16.

Q. What is this lively faith?

A. It is a true perswasion of my heart,  
grounded vpon Gods promises, Eph. 3. 17.  
Rom. 4. 21, that Jesus Christ is given to  
me,

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me, Ioh. 3. 16. and the iurisits of his death & passion, are as truely mine, as if I my selfe had wrought them, 2. Cor. 5. 21. Rom. 8. 1.

Q. How come you by this faith?

A. From my effectuall calling by the word preached, and the worke of Gods spirit, Act. 13. 48. Rom. 10. 14, 15. Eph. 1. 13.

Q. Where is set downe the summe of your beleefe?

A. In my Creed, I beleue in God the father almighty &c.

Q. Are these a prayer, or so to be used?

A. No, it teschech me what to beleue concerning God and his Church.

Q. What good hath Gods Church, the true beleevers above the rest of mankind?

A. They are in the state of grace, they haue communion with Christ, and one with another, the forgiuenesse of sinnes, the glorious resurrection of the body, and life euerlasting.

Of Sanctification.

Q. How may it appeare, that you haue this faith, and also these benefits?

A. By my sanctification.

Q. Who doth sanctifie you?

A. The Holy Ghost, Rom. 15. 16.

Q. And what is sanctification?

A. It

A. It is a making new of the whole man, whereby he daily dieth to sinne, and increaseth in holynesse and righteousness. Eph. 4. 23. 24. Gal. 5. 24. 1. Thess. 4. 1.

Q. What grace proceeds from this sanctification?

A. True repentance, leaving that which is ill with hatred, & performing new obedience with gladnesse of heart continually. Jer. 31. 19. Act. 26. 20. Psa. 119. 10. 14. 34. 35. 44. 113. 115. 136.

Q. What estate stand you in, beeing sanctified and penitent?

A. I am in the blessed estate of grace, wherein if I continue, I shall inherit eternall life. Tit. 3. 4, 5, 6, 7. Rom. 11. 12. 13. Tim. 4. 8. 9.

Q. Why hath God thus made, redeemeed, sanctified, and bitherto preserved you?

A. To serue him truly all the daies of my life, Eph. 2. 10. Tit. 2. 11. 12. Luk. 1. 74. 75.

Q. How must God be serued?

A. Onely as farre his will revealed in his written word, Deut. 30. 8. 10. and 4. 2. 2. Cor. 4. 6.

Of our strengthening in the state  
of grace, for the certainie of  
our glorification.

Q. Is

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Q. Is it needfull for such as are elected, and once called, justified, and sanctified, that they should continue still in using meane to salvation?

A. Yea truly: else they will fall away, Pro. 39. 18. 2. Chro. 15. 2. Heb. 3. 12. 13.

Q. What things must you continue in to assure your selfe of salvation, and so grow strong in the way of life?

A. I. In the knowledge of Gods word, Psal. 1. 2. Act. 2. 4. 2. 2. Pet. 1. 19. Joh. 10. 27. 28. II. In faith, Joh. 3. 36. III. In loue to the godly, Joh. 13. 35. 1. Joh. 5. 14. IV. In obedience, Ezec. 36. 26. Psal. 15. 5. Ier. 32. 39. 40. V. In patient suffering for Christ, Rom. 8. 27. Iam. 1. 12. VI. In a longing after Christs comming, 2. Tim. 4. 8. VII. In sincerity without hypocritie, which will appeare by my appealing to God in these things, Joh. 21. 15.

Of the Sacraments.

Q. Hau God given any helps, and commanded further any other meane, besides the word, for the strengthening of us herein?

A. Yes, these two: Sacraments & prayer.

Q. What is a Sacrament?

A. An outward signe and seale of invisible graces.

Q. How do the sacraments strengthen you?

A. By a reverent vsing and meditating

of

of them rightly vnderstood as signes representing Christ, and his benefites, & sure seales of his conuenant with vs, Gen.9.9.10.18 and 17.9.10.

Q. How many Sacraments are there?

A. Onely two; Baptisme, and the Lords Supper, 1. Cor. 10.3, 2, 3, 4. Mattheus 28.19. and 36.36. 27.1. Cor. 11.23, 24, 25. It is also said

Q. What is the signe and thing signified in Baptisme?

A. The signe is water, and the gracie is the blood of Christ, by which I am washed from my sinnes, Act. 2.38. and 22.16.

Q. What are the signes and things signified in the Lords Supper?

A. The signes are the bread and wine; the things signified are the body and blood of Christ, 1. Cor. 11.23, 24, 25.

Q. Why come you to receive?

A. To strengthen my faith; and to keepe in remembrance Christ his death, till his comming againe, Rom. 4.11. 1. Cor. 11.26.

Q. What ought you to doe before you come?

A. Prepare my selfe by examination, 1. Cor. 11.28.

Q. What ought you to come with, to the Sacrament?

A. With foure things. 1. Knowledge both of my miserie, Gods mercie, and the doctrine of the

the sacramental. With faith in Iesu Christ,  
Heb. 11.6. 14. With reparation for all my  
sins, Esay. 57.13. 14. 15. 16. Proph. 27. 27.

**IV.** With heartie loue unto my neighbour,  
Math. 5. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.

**Q**uare if you come unprepared without these?  
**D**ost. Q. I dooowdly worshippe. I am guilty of qht  
bodyc and blosom of Christ, 1 Cor. 11. 27. I do  
cate and drinke my owne damnation, verste  
29. God may punish me, verste 40. and the  
deasit may enter into me, as he did into In-  
dias, and bring me to destruction of body  
and soule, Job. 13. 27. **A**ssent ymmost  
of you adiye vnde. **Q**

### Of Prayer

**Q** What is prayer? **A** It is calling on  
God. It is a right heartie and faithful re-  
quest made vnto God, in the name of Christ  
Christ, 1. Joh. 5. 14. Rom. 8. 14. Gal. 4. 6. Joh.  
14. 1. 2. 3. 4. 5. 16. Math. 6. 9. 10. 11. 12. 13.

**A** Canst thou every day say, short merciful  
words, and yelb a forme of prayer? **Q** Aymmost  
No. It is a speciall gifte to Gods chil-  
dren, & such only pray as have knowledge  
what to aske, a heartie desire in making good  
faith in belieue. **Q**

**Q** 2. What direction of prayer haue you  
**A** The same which our Saviour Christ  
taught his disciples, Our father which art in  
heauen,

heauen, &c.

**Q.** What desire you of God in this prayer?

**A.** I desire my Lord God our heauenly Father, who is the giuer of all goodness, to send his grace unto me, and to all people, that we may worship him, serue him, and obey him, as we ought to do; and I pray unto God, that he will send vs all things that be needfull, both for our soules & bodies, and that he will be mercifull unto vs, & forgiue vs our sinnes, and that it will please him to save and defend vs in all dangers ghostly and bodily, and that he will keep vs from all sinne and wickednesse, and from our ghostly enemy, and from everlasting death. And this I trust he will doe of his mercie and goodness, through our Lord Jesus Christ, and therefore I say Amen. So be it.

## The first part of Catechisme.

Of new birth.

**W**hat is your name? **A.**

God is gracious to us!  
Channuel, { Lone wholly the Lord  
Benallene, { with the heart.

**Q.** Who

*Q. Who gave you this name?*

*A. My Godfathers & my Godmothers, who with my father, brought me to the Minister, into the congregatio, to be baptized, and were especiall witnesses of the same, & professours of my faith and obedience to God for me.*

*Q. Why were you baptized?*

*A. That I might receive a badge of my Christian religion, and be admitted into the Church, to live amongst the professours of Christis name, & to be received of them, and accepted as a member of Christ, the child of God, and an inheritor of the kingdome of Heauen, vntill I shew the contrarie.*

*Q. Whereby may you now be certaine that you are such a one in deede?*

*A. If I doe what my Godfathers and Godmothers did make profession of for me.*

*Q. What did your Godfathers and Godmothers make profession of for you?*

*A. They did professe three things in my name: the first was the forsaking of the Deuill, and all his works, the pomps, and the vanities of this wicked world, and all the haſfull lusts of the flesh.*

*What, were you then bound to them, that you haue promised to forsake them?*

*A. Yea verily, I am a bondslauke to Satan,*

than, by the corruption of my nature, prone to all vice, having the seede of all sinne in me, and doe hate both God and my neighbour.

*Q.* How can you then forsake this wofull estate, and cease from any euill, beeing thus bound and prone thereto?

*A.* Not by any naturall power, in or of my selfe, but onely by the grace of God, when it is giuen vnto me.

*Q.* Are you sure you haue forsaken them, are you not deceived?

*A.* I am not deceipted: for I hate vnfainedly the works of the devill, the worlds vanitie, all the vngodly maners of euery man; and I laboure by all good meanes, to die to all sinne daily, louing the word of God, following it and all godly examples, indeauouring to kil speedily every ill motion, but cherishing the good in my heart, by meditation, vowes, fasting, and prayer.

*Q.* But can you tell me what are the works of the Devill, the worlds vanitie, and the ill motions of the heart?

*A.* Whatsoever I, or any other, do think, speake or doe, against the rule of God receaved in his written word.

*Q.* What hath moued you to forsake the Devill, the world, and the flesh?

D 1

*A.* For

A. For that I haue learned, and do well perceive, by knowledge from the word, & mine owne experiance, that these three, be the onely malitious, spirituall, powerful, subtil and continuall enemies of my eternall felicitie.

Q. What are the other two things, that your Godfathers and Godmothers made profession of for you?

A. They secondly made profession of my beleefe to all the twelve Articles of my Christian faith: and thirdly, of my willingness to learne diligently Gods holy wil! & commandements, and to walke obediently in the same all the daies of my life.

Q. Where is this wil of God to be learned?

A. Not from mine owne fantasie, mans wisedome, traditions, or examples of men, but onely out of the Scripture, which is the word written by his Prophets and Apostles, in the booke of the old and new Testament, which is sufficient to teach vs all things necessarie, that we neede to beleue for our saluation.

Q. What reasons haue you to persuade your selfe, that this Scripture which we hold, is the true word of God, and none other?

A. First, from the penmen, beeing many, and most of them simple and plaine persons,

sions, who doe mutually consent, setting downe their owne faults without partialitie. Secondly, from the matter, aboue naturall mens reach; of mans creation, resurrection, last iudgement, and of the Trinitie in vnitie, prophecies also fulfilled in all circumstances. Thirdly, from the manner of speaking, peremptorily reprobating or allowing, without hoister respects. Fourthly, from the effect, binding conscience, converting men, to hate euē life it selfe for Gods glorie. Fiftly, the miraculons perseruation thereof, with punishment of such as seeke to overthrow either it, or the professors thereof. Lastly, that it ascribes all glorie to God, the maine end that it aimeth at.

*Q.* What meanes must you use to come to the lauing knowledge of Gods word?

*A.* 1. Daily reading: 2. Learning the Catechisme, the grounds of religion: 3. hearing the Word with mind and affection both read & preached publikely, by Gods Ministers: 4. Meditation in mind, to understand the doctrine gathered, & in heart to affect she vse made, after I haue either read or heard it: 5. Conference by asking of superiours and Ministers, by reasoning with equals, and teaching inferiours, all in

The 1. parte Of Gods word  
reuerence and humilitie, to vnderstand that  
I know not, to be resolved in that I doubt  
of, and to call to memorie what I haue for-  
gotten: 6. Continuall prayer, with practise  
of it in my particular calling.

Q. Doe you thinke you are thus bound to  
forsake the devill, the world, and the flesh, to be-  
leeue in God, to learne to know and doe his wil,  
as they haue promised for you?

A. Yes verily, and by Gods helpe so  
will I indeauour to doe, or else were I vn-  
thankfull to God my Father, that hath eal-  
led me into the state of saluation, making  
me his child; and also vnmindfull of my  
sureties, that haue made such a profession  
for me.

Q. But tell me, how could any perswade them-  
selves, that you shold doe as they haue made  
profession for you?

A. By beeing assured by faith, that the  
seede of the fauful are blessed, they iud-  
ging me charitably to be one of them, did  
hope by the grace of God belonging vnto  
me in Christ, and through the meanes  
which shold be vsed, I would performe  
the same.

Q. What are the meanes which ought to  
be vsed?

A. 1. To be taught so soone as I shall  
be

be able to learne, what a solemne professi-  
on I haue made by them. 2. To be exhor-  
ted to heare Sermons, and to learne all  
things which a Christian ought to know  
for his soules health: but especially the  
principles of religion, contained in these  
four: the Creed, the Lords prayer, the ten  
Cominandements, and the doctrine of the  
Sacraments.

## The second part.

Q. Let us then see, whether these meanes  
haue beeene vsed, and how you haue profited, re-  
hearse the articles of your beleefed?

A. I beleue in God the Father, &c.

Q. What doe you chiefly learne out of these  
articles of your Christian faith?

A. 1. I learne to beleue that there is  
a God, to beleue God, and also in him. 2.  
That he is but one in substance, yet distingui-  
shed into threē, the Father, Sonne, and holy  
Ghost, which distinction is in person, pro-  
perty, and maner of working. 3. That this  
God hath a Church, to which onely he is  
truly knowne, and by the same sincerely  
worshipped.

Q. How can you be perswaded that there is  
a God?

*A.* 1. By his created workes declaring:  
 2. by my conscience accusing: 3. by iudgments terrifyng: 4. by order obserued in  
 ali things: 5. by heathen authors consenting: 6. by the Scripture confidently auouching the same.

*Q.* What is God we cannot tell, therefore  
 tell me what a one he is?

*A.* A spirituall substance, most holy, &  
 of glorious maiestie; infinite in his beeing,  
 as euery where ptesent; in wisedome, fore-  
 seeing and rightly disposing all things: in  
 power, doing what he list; in iustice, puni-  
 shing whom he will justly; and in mercie,  
 to saue whom he pleaseth.

*Q.* How doe you behold and conceiue of this  
 God?

*A.* Not by any bodily shape, but spiri-  
 tually, by his word, as he hath therein ma-  
 nifested himselfe, and by his workes of  
 creation, preseruation and governing e-  
 verything, according to his foreknow-  
 ledge, and appointment therin, to his owne  
 glorie.

*Q.* What beleevew you concerning God the  
 Father?

*A.* That he is God almighty, in order  
 the first Person in the Trinitie, begetting  
 the Sonne from everlasting, of his whole  
 sub-

Of mans creation & fal. of Catechisme. 55  
Substance: maker of heauen and earth,  
men and angels, and all things else very  
good, onely by his word, of nothing, at  
the beginning, in sixe daies, and still by his  
providence preserues the same, for my be-  
nefice.

*Q. What was man especially made of?*

*A. Man consists of bodie and soule, the*  
first mans bodie was made of the dust of  
the earth, but our bodies come by gene-  
ration, and are with his mortall: & both  
his and all our soules by inspiration, and are  
immortall.

*Q. What estate stood man in by creation, &*  
*what a one did God make him?*

*A. In the estate of innocencie, void of*  
all sinne, free from any punishment: & was  
made after Gods image, that is holy and  
righteous, hauing perfect knowledge of  
God and his will, as much as was neede-  
full for him, and also readinesse of will in  
heartie affection, with bodily strength to  
fulfill the same: and had withall the rule  
of all Gods creatures, made for his bene-  
fice.

*Q. How then come you into this wretched  
estate?*

*A. By the fal of Adam and Eue, my first  
parents, who wilfully disobeyed God, by*

The 2. part Mans creation, &c.  
the devils incitement, infidelitie and pride  
possessing their hearts, and stood and fell  
in the roome of all mankind.

*Q.* How can our soules be sinfull , that  
come not by propagation, but by inspiration?

*A.* 1. For that his soule was deputie for  
all soules of men naturally begotten. 2. Be-  
cause man sinned, and man is not man, be-  
fore bodie and soule be knit together,  
which beeing conioyned , become toge-  
ther, as man, partaker of mans fall and cor-  
ruption.

*Q.* Doth any thing of that image of God  
remaine yet in vs?

*A.* Yes: 1. In the mind a certaine ge-  
nerall corrupt knowledge of nature , con-  
cerning good and evill, to make vs inexcu-  
sable before God. 2. In the conscience a  
power to reprooue and reresse in part vnbri-  
dled affections. 3. In will , though a  
free, yet a weake choice , in every naturall  
and ciuill action.

*Q.* What ensilts doe we receive by this fall?

*A.* 1. In the mind ignorance of heaven-  
ly things, vnaptenesse to learne them, or to  
judge of them aright; but apt to learn evill,  
and to invent the same. 2. In conscience  
impurenesse to excuse sinne, not to accuse,  
beeing dead or benummed : and to accuse  
for

for well or ill doing : 3. In wil, want of power, to will any true good, but to resist it, and onely to will that which is euill. 4. In affection, to hate good, and runne after ill. 5. In bodie, fitnesse to begin sin, by receyving outward obiects and occasions thereof by the senses, and also to execute the same , when the heart hath conceiued it, in word and deed: and this is calld originall sinne, which is in every man.

*Q. Doe all men continue in this sinfull and cursed estate for ever?*

*A. No: but onely the reprobate, whom God hath not decreed to saue, to manifest his iustice : for the elect, beeing predestinate to eternall life , are in this world in their appointed time called effectually, through Gods word and his spirit, iustified and sanctified , and so shall continue in this estate of grace to be glorified, for that God wil also shew his mercie, and al for his owne glorie.*

*Q. Are none of the reprobate, ever in the state of grace and Gods favour?*

*A. No verily : though many of them, indued with the common gifts of the spirit, may in outward appearance, for a tyme seeme to be of the elect, in the judgement of the Church.*

*Q. Can*

Q. Can any of the elect then be ever before God in the state of damnation?

A. No indeed: albeit both before the conuersion, and also after they be called, they falling by infirmitie, and lying a time in their sinne, may appeare in shew to the Church, to be none of the elect: yet can they not fall away, wholly or finally.

Q. May not men then live as they list, si-  
thence be beeing a Reprobate, cannot be saved, or  
an elect cannot be damned?

A. Not so: for that one elect cannot but  
use the meanes, which are ordained for him  
to walke, to make his election sure to him-  
self, which who so doth not, cannot be saved.

Q. What beleue you concerning God the Sonne.

A. That he is God the second person in  
the Trinitie, Christ Iesus, the onely naturall  
sonne begotten of the Father, our Lord, made  
man, conceived and sanctified by the  
holie Ghost, ioyning two natures into one  
person, borne according to the promise, of  
the Virgin Marie, who perfectly fulfilled  
the law, humbled and suffered vnder Pontius  
Pilate, was crucified, bearing vpon him gods  
curse, and hellish torments, who died and  
was buried, and beeing a while held captiue  
of

of death in the graue, he was exalted, and  
victoriously rose againe the third day, and  
is ascended vp into heauen, and there he sits  
on the right hand of God his father, having  
all power in heauen and earth to rule & go-  
uerne his Church, where his manhood doth,  
and shall at all times remaine (though in his  
Godhead he be present with me euer) vntill  
he shall come from thence, to iudge vs all,  
here on earth, bothe quicke and dead at the  
last day; which day cannot be now farre of.

**Q.** Why shoulde he neede to be both God and  
man?

**A.** That he might be the onely Medi-  
tour betwixt God and man, to satisfie for  
sinne, which neither the manhood by deser-  
ving, nor godhead by dying, alone could do.

**Q.** Why is he calld Christ?

**A.** To declare, that he was the promised  
Messias, and to signifie his offices, that he  
was annointed, not with materiall oyle, but  
with the gift of the spirit without measure,  
to be our King, Priest, and Prophet: from  
which name we are calld Christians, and  
are by him Kings, Priests, and Prophets.

**Q.** How is Christ a King?

**A.** I. He is King, not onely as God, but  
because he is the head gouerning the  
Church, without any generall Vicar vnder  
him,

him; by his word and spirit immediatly, making lawes, and ordaining Ministers to the gathering together and preseruation thereof. II. By destroying Sathan, his angelis, vnbelleuers, Idolaters, heretikes, anti-christ, and the whole kingdome of darke-  
nesse.

*Q. How is Christ a Priest?*

*A.* I. By satisfying for all the sinnes of the elect, by his passion and fulfilling of the law. II. For that he maketh prayer continually to God for them.

*Q. How is Christ a Prophet?*

*A.* By immediatly revealing from his sa-  
ther, his word and meanes of saluation con-  
tained in the same.

*Q. Why is he called Ie'sus?*

*A.* To signifie that he is a Saviour to e-  
very true beleauer: neither is there any other  
meanes of our selues, or by any other, either  
in part or whole to obtaine saluation, but  
only by him alone.

*Q. Why is he called Lord?*

*A.* Because we owe all homage and du-  
tie in loue to him, for our redemption.

*Q. What beleave you concerning the holy  
Ghost?*

*A.* That he is God, the third person in  
the Trinitie, proceeding from the Father &  
the

Of the holy Ghost. of Catechisme. 61  
the Sonne, who spake by the Prophets dwel-  
ling in the faithfull, sanctifying them in part  
in this life, working by the word, and holy  
motions , an vtter loathing of sinne, and a  
heartie loue of righteousness, leading them  
into all truth, persuading them of Gods fa-  
vour, teaching them in prayer, bearing them  
vp in temptation, quickening, renewing, and  
increasing his gifts in them ; that they may  
know, beleue, loue, and doe that which is  
good, which he will perfect fully in the life  
to come.

*Q. Why did this God thus make, redeme,  
sanctifie, and hereto preserue you?*

*A. That I might praise his name, in living  
godly, righteously, and soberly, according to  
all his commandements, in my calling, in all  
things, whatsoeuer my estate be, in this pre-  
sent world.*

*Q. What doe you beleue concerning the  
Churche?*

*A. That it is but one mysticall bodie,  
whether militant or triumphant, visible or  
inuisible, in heaven or in earth, beeing a com-  
pany of the Lords elect, holy by Christ, Ca-  
tholike, gathered of the dispersed abroad, &  
having speciall prerogatives aboue the rest  
of mankind, communion with Christ, and  
one with another by the bond of the spirit,  
the*

The 2. part. OF THE CHURCH.  
the forgiuenesse of all sinnes, the joyfull re-  
surrection of the bodie, and life everlasting,  
whereof I beleue my selfe to be one, and  
therefore, that the same things belong also  
vnto me.

*Q. What are the markes of the true Church  
here on earth?*

*A. Inwardly faith and loue, outwardly,  
(besides the vnceraine no[n]es, of vniuersali-  
tie, antiquitie, and consent) these two: Christis  
word truly preached, his Sacraments right-  
ly administred, whereto adde, faithfull pray-  
er, and holy discipline.*

*Q. Is the Church of Rome a true Church of  
Christ?*

*A. No; but of Antichrist the Pope, the  
chiefest teacher of the doctrine of diuels.*

*Q. What reason haue you to disallow that re-  
ligion?*

*A. For that it is a false religion. I. The  
author is the deuill. II. The meanes vsed to  
vphold it, are vnlawfull: 1. deceived Coun-  
cels: 2. unwritten verities, & forged authors:  
3. falsifying the Fathers: 4. corrupting Scrip-  
ture, by adding thereto: 5. by taking from it,  
by false interpreting: 6. retaining the people  
in ignorance, by forbidding to studie the  
word, & teaching it in an vknownne tongue:  
7. preceeding revelations, and shewing ly-  
ing*

ing miracles: 8. counterfeit holiness: 9. blee-  
die persecution. III. The matter of their re-  
ligion is vnruthes, idolatrie, heresie, and no-  
uelties invented by man. IV. The forme in  
the seruice ridiculous, by foolish gestures:  
carnall, by fleshly pompes & delights, their  
worship is by hypocrisy. V. The ende to ad-  
uance men, by worshipping of Saints, and  
extolling mans power and merits. VI. The  
benefit gotten thereby is nothing, because  
it keepes a man in the state of damnation:  
and alloweth the breach of all the 10. com-  
mandements. 1. To feare God by mens do-  
ctrines. 2. To worship Images. 3. Magick &  
coniuring. 4. Idol-seruice. 5. Treason against  
Christian Princes. 6. Assayles for murthorers.  
7. Stewes, and restraint of mariage. 8. Wages  
for no lawfull labour, to Masse-mongers,  
and for deceits. 9. To breake an oath to a  
Christian made lawfully. 10. That concupis-  
cence is no sinne. VII. Gods iudgments,  
against many of the most fierie professours  
thereof, whiche is never seene to happen to  
zealous & constant professours of the truth.

*Q. What must be done to maintaine the  
Church and to overthrow heresie, that destroies  
the foundation, errours, corrupting religion,  
schismes, breaking the peace of the Church, and  
vices, stayning our profession?*

*A. I.*

A. 1. To cleue onely to the written word, which is both in time before, and in authoritie aboue the Church, to judge all controversies in religion. 2. To call sufficient men and ordaine them Ministers to teach, allowing necessarie maintenance; but suffering no insufficient to creepe in, or to abide still: neither the able to live idly, by carelesnesse, pride, or covetousnesse. 3. That there be a godly order established and peaceably kept of every one, without giuing offence. 4. That there be a holy and right vs: continually of true discipline, to admonish, suspend, and excommunicate obstinate offenders whosoeuer they be.

Q. Are not the articles of your beleefe a prayer.

A. No: but onely a summe of the Gospell: which is one part of Gods word, containing the promises of saluation by Christ, and is also a rule by which I must examine my faith.

Q. What meane you by faith?

A. Not faith to worke miracles, which is past: nor historicall, onely beleeving that to be true which God saith; nor temporarie, to know, profess, and to teach Christ, feare to committ sinne, sorrow after, to make satisfaction, to destroy the wicked, to make many prayers,

prayers wishing heauen, & to liue, for a time, in shew honesty, yet out of Christ: but iustifying faith is here meant.

**Q.** *VVhat is iustifying faith?*

**A.** It is a gracious and true perswasion in my heart, grounded vpon Gods promises concerning Christ, whereby I do apply him and all his benefits to my selfe, beeing assured, that he is my wisdome, strength, righteouesesse, holinesse, and redemption, and that what he hath done, it is as well done for me, as for any other, and so is mine, as if my selfe had done it.

**Q.** *How came you by this faish?*

**A.** By the holy Ghost, working the same inwardly by the outward ministerie of the Gospell preached ordinarily, and is by the same word, Sacraments, and praier, confirmed, continued, and increased.

**Q.** *VVhat profit reape you by this beleefe?*

**A.** I am vngashed sinner in my selfe, being pardoned of sinne, and Christ giuen to me; am in him the adopted sonne of God, and righteous before him, my heart purged, my conscience quieted, my imperfect works doe please him, all crosses are for comfort & furtherto saluation: truly Angels tend vpon me, heauen is mine inheritance, I am set at

libertie from the curse of the lawe, Sathan,  
the world and fleshly lusts, without feare of  
death, damnation, and hell fire.

Q. Hath every one this faub, and so these  
benefits.

A. No; but onely such as shew repen-  
tance, the fruites of faith.

Q. What is repentance?

A. It is a true turning of my mind, will,  
and heart wholly from the world, the flesh  
and diuell, vnto God, with full purpose to  
attend carefully to the counsell of his word  
and spirit, and through the whole course of  
my life, readily and constantly endeavour to  
follow the same.

Q. What are the true tokens of this true re-  
pentance?

A. 1. A continual striving of the flesh  
and spirit: 2. A hatred of my former vanities,  
awayding occasion, companie, counsell, or  
example to ill, with loue ynfained to the co-  
trarie. 3. Increase of peace in conscience: with  
an affection for righteousness sake. 4. A joyful  
expecting and wishing Christs comming to  
judgement.

Q. May not a man that truly repenteth, fall  
afterwards?

A. Yes indeed, and into the same sinne,  
or some other.

Q. How

*Q.* How then may a man be perswaded, that his reparation was then true before?

*A.* 1. If this be of infirmitie, feeling before, and in the committing a dislike therof: for after true repentance sinne is never wholly committed. 2. If that godly sorrow follow, which is not either for earthly shame, temporall punishments, hellish torments, or losse of heaven: but for displeasing God so mercifull a Father, and this is called renewed repentance.

*Q.* How should this appearre to be true?

*A.* 1. By an viter loathing and condemning my self for the sinne newly committed, with desire and persuasione of pardon. 2. A godly anger and burning zeale against my selfe, with taking revenge, vowed & practising strictly the contrarie vertue for offending. 3. A watchfull care and continuall feare, lest I fall afterwards at any time again into the same.

*Q.* What may comfort a troubled conscience?

*A.* These things: 1. That God can pardon any sinne. 2. That he will by promise made, pardon every penitent. 3. That he which feeieth a true desire to leaue sinne, and to please God, is bound to beleue his sins are both pardonable and pardoned. 4. That

E 2                   doub-

doubting of saluation, with feare to offend God, is a signe of saluation. 5. No condemnation to such as are in Christ, and therefore their sinnes cannot damne them. 6. Iustification must not be iudged after sanctification, there is no perfection here, and the best children of God haue grieuously fallen, and haue felt this sting of conscience. 7. The assurance of saluation must not be iudged as men feele assurance in affliction, but by the stabilitie of Gods promises, from former comforts and tokens of grace, but in trouble from present desires onely.

### The third part.

*Q.* You said, that your Godfathers and Godmothers did promise for you, that you shoulde keep Gods commaundements, tell me how many there be?

*A.* Ten, and are diuided into 2. Tables.

*Q.* What doth the first Table teach you?

*A.* The dutie which I owe vnto God in holine sse, whom I must loue with all my heart, with all my mind, and with all my soule, and with all my strength, set downe in the fourre first commaundements, containing the matter, manner, end, and time of Gods worship.

*Q.* What

*Q. What doth the second Table teach you?*

*A. The duty which I owe vnto my neighbour, which is every one in righteousness, whom I must loue, as my selfe, set downe in the sixe last Commaundements, containing his dignitie, life, bodie, goods, credit, and more spiritually all of them.*

*Q. Which be the Commaundements?*

*A. The same which God spake in the 20. of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage, which is no commaundement, but the preface vnto them.*

*Q. What is the first commaundement?*

*A. Thou shalt haue none other Gods but me.*

*Q. What doth this commaundement teach you?*

*A. To make choice of one, and the true God, to be my God, and not to take that for God, which is not God by nature: the occasion whereof was the lusting after strange gods.*

*Q. What are the things forbidden by this commaundement?*

*A. Ignorance of God and the truth, not to pray, distrust of God, impatiencie, to feare, loue, or ioy in the creature more then in*

the Creatour, to deny God, or his word, power, presence, justice or mercy, openly or secretly in heart: securitie without feare of God. The contrarie is commaunded.

*Q. What is the second commaundement?*

*A. Thou shalt not make to thy self any grauen image, &c.*

*Q. What doth this commaundement teach you?*

*A. I must neither worship false Gods, nor this true God with false worship: but in spirit and truth as his word onely teacheth. The occasion of this Commandement was a foolish desire of a carnall worship, and a false conceipt, to be able to prescribe a manner of worship to God of our selues.*

*Q. What things are hereby forbidden?*

*A. Idolatrie, picturing of God, or Christ, Papistrie, wil-worship, good intents without warrant, our owne fantasies, menstraditions, worship of images, pilgrimages: nor to destroy errors, heresies, and monuments of idolatrie. The contrarie is commaunded.*

*Q. What is the third commaundement?*

*A. Thou shalt not take the name of the Lord thy God in vaine, &c.*

*Q. What doth this commaundement teach you?*

*A. Not to bereave God of his honour  
that*

that is due vnto him: but in all things to give him his due glorie. The occasion of this commaundement was our readines to abuse God, his name, word, and workes.

Q. What things are hereby forbidden?

A. To thinke or speake of God, of his word, or workes lightly or contempnously, without reverence to swear by any thing but by God: or by him without a calling, in our ordinary talke, where neither Gods glorie, our brothers saluation, nor magistrate requireth it: to swear falsely: So blasphemie, witchcrafte, coniuring, and cursing: to deny the knowne truth: to professe pietie, & hue wickedly. The contrary is commanded.

Q. What is the fourth commandement?

A. Remember that thou keepe holy the Sabbath day, &c.

Q. What doth this commandement teach you?

A. That every day in the weeke I prepare my selfe to keepe the Lords day holy, that when it comes it be not prophaned, nor the publike worship of God leited, but furthered by me and mine. The occasion of this commaundement, our aptnesse to fall from God, without daily meanes be vsed.

Q. What things are hereby forbidden?

A. To doe vngodlie labours without

godlinesse and charitie, faires, iourneis, or vaine sports, caring and drjoking, that may hinder deuotion, nor to heare Gods word preached, or to heare carelessly, sleepily, with weariness, or without purpose to ameud. To omit meditation and conference. For Ministers to omit ordinarily the preaching of the word, to preach in a strange language vain-gloriously, falsely, hypocritically, flatteringly, or by constraint, without chearefulness; for any to absent themselves negligently or wilfully from the Sacraments; the contrarie is commaunded.

Q. What is the fifth commandment?

A. Honour thy father & thy mother, &c.

Q. What doth this commandment teach you?

A. To preserue the dignitie of every one by all meanes, that is any way to be preserued, either by his place, age, or giftis, and that no waies I diminish the same. The occasion of this commandment was our proud & envious nature, that cannot abide to be under government, nor to giue men their due.

Q. What things are hereby forbidden?

A. Contempt of our betters, vnmercurent behauour towards them, by word, or deed, to disobey their lawfull commandements, counsels or aduise. All treason and rebellion;

lion: the contrarie is commaunded.

**Q.** What is the sixt commandement?

**A.** Thou shalt do no murther.

**Q.** What doth this commandement teach you?

**A.** I must neither hurt nor hinder either mine owne life, or the life of my neigbours but by all meanes preserue the same. The occasion of this commandement, was our impatiencie and vncharitable desire of reuenge.

**Q.** What things are hereby forbidden?

**A.** Want of loue, anger, malice, envie, grudging, a frowning countenance, desire of reuenge, contention, railing, quarelling, mocking, offensiuе ieasting, oppression, fighting, murther, any bodily hurt: to neglect to vse meanes of health, or to hinder the same: to be contentious, and not to seeke after peace. The contrarie is commaunded.

**Q.** What is the seventh commandement?

**A.** Thou shalt not commit adulterie.

**Q.** What doth this commandement teach you?

**A.** I must not any way hurt or impaire the chasitie of my neighbor, but every way seeke to preserue the same. The occasion of this commandement was our lustfull and fleshly nature.

**Q.** What things are hereby forbidden?

**A.** Lustfull

A. Lustfull desires, fornication, adulterie, with all occasions thereunto; idlenesse, wanton attire, a rolling eye, corrupt and vnhonest talke, wanton songs, lascivious pictures, vnchast plaies, mixt dancing of men and women, unseemely gestures and acts, and companying with wantons. The contrarie is commanded.

Q. What is the eight commandement?

A. Thou shalt not stole.

Q. What doth this commandement teach you?

A. That I must not any way hinder or diminish my neighbours goods, but by all meanes preserve and increase the same. The occasion hereof was our covetous nature, discontent euer with our present estate.

Q. What things are hereby forbidden?

A. Pilfering and robbing, any way to take or keep that which is not ours unlawfully: all theft, withall occasions thereunto. Not to restore things found, borrowed, or lest only to be kept in trust: to give what is not thine, either in whole or part. Not to live contentedly, al covetous desires, idlenesse out of calling, or hethernesse in it. The contrarie is commanded.

Q. What is the ninth commandement?

A. Thou shalt not beare false witness against thy neighbour.

Q. Wha-

*Q. What doth this commandement teach you?*

*A.* That I must not diminish the good name or credit of my neighbour, whether friend or fo, knowne or unknowne: but carefully preserue the same. The occasion of this commandement was our seditious nature.

*Q. What things are hereby forbidden?*

*A.* Lying in least or earnest, backbiting, slandering, revealing secret infirmities and priuate offences before admonition, false witness, by adding or detracting in wordes or senie: to take a doubtfull matter in the worst part: also all occasions to this sinne, as enuie, disdaine, anger, selfe-loue, to be too suspitious, to be readie to receiuie a false report against our neighbour. The contrarie is commanded.

*Q. What is the tenth commandement?*

*A.* Thou shalte not covet, &c.

*Q. What doth this commandement teach you?*

*A.* That I may not have once an unlawfull lust to that which is my neighbours: but for ever think good towards him. The occasion of this commandement was the frailtie of our flesh which intermitteh the work of the holy Ghost, by sinfull fantasies.

*Q. What things are hereby forbidden?*

*A.* Lust, and sudden motions against our neighbour, without consent, which come from

The y. p. 76 Breach of the law  
from the corruption of nature: and also such  
as be offered by Sathan, or man, so farre as  
we give any way consent thereto: not to re-  
sist ill motions. The contrary is commanded.

**Q.** Are these commandments & prayer?

**A.** No: but the summe of the law moral,  
which is the other part of Gods word, tea-  
ching the righteousness of God, and shew-  
ing me my sinnes and cursed estate, and is a  
schoolemaster urging to Christ: and there-  
fore ought in order first to be preached, and  
then the Gospel shewing deliuerance, and  
giveth grace withall.

**Q.** How must this law be obeyed?

**A.** Perfectly, willingly, and continually  
to God & my neighbour in thought, word,  
and deede, agreeing with Gods nature, and  
our first estate by creation.

**Q.** Can you then keepe the commandments?

**A.** No: for I breake them alwaies, either  
wittingly or ignorantly, in committing e-  
uill, or omitting my dutie: besides that, I am  
guylie of them by naturall corruption,  
through Adams fall, before I could in my  
selfe, either thinke, speake, or doe any euill.

**Q.** What is this breach of the law called?

**A.** Sinne, whereby the infinite iustice of  
God is iniured.

**Q.** What is then the reward of sinnes?

**A.** The

A. The infinite wrath of God, and his vengeance for euer, in this world and in the world to come, is due for the least sinne, whether it be mortall or vnoiall.

Q. What are the punishments of sinne in this life?

A. In name, slander and shame: in goods, losses: in his bodie, paines and sicknes: all manner of aduersitie, & all corporal plagues befalling in this life. In the soule, ignorance, madnes, an ill conscience accusing, benummed, dead, or desperate: a heauie stonic heart, likewise disobedient and wicked chil-dren, a disloyall wife, false friends, cruell aduersaries: to be suffered to fall into sin, God taking away his grace, especially the saine of whoredome, as a punishment for sinne. And lastly, bodily death, ordinary or sudden.

Q. Comes alwaies afflictions as punishments for sinne?

A. Afflictions first came for sinne, but are also to trie our patience, faith, and constancie: to weane vs from our selues and the world, & to become conformable to Christ in persecutions: that Gods power & goodnes may appeare to vs: and these afflictions be called fatherly chastisements of the godly to euery one in his measure.

Q. How may you persuade your selfe, that afflict-

The 3. part  
Afflictions,  
afflictions are chastisements, and not punishments  
of a Judge, when they befall us.

A. If I can make good vse of thē, to further  
me in godlines: else are they but fore-run-  
ners of my eternall destruction, as they be to  
the reprobate, that are not bettered by thē.

Q. What are the punishments for sinne after  
death?

A. The separation from God, the losse  
of heauen; and of the joyfull comparie of  
Angels, Patriarkes, Prophets, Apostles, Mar-  
tyrs, & Saines, the true professours of Christ,  
for euer: to be damned with the devill, and  
his Angels, the infernall fiends, with all the  
wicked accursed to hell, there to be torment-  
ed vnspeakably without end.

Q. How must you escape this vengeance of  
God?

A. By no good deedes, that I can do, but  
only faith in Iesus Christ, who is the merit  
onely and wholy of my saluation, and with-  
out whom my best thoughts, words, and  
deedes, are abominable before God, seeme  
they never so holy in mine and other mens  
judgement.

Q. Why then shold you doe good works, if  
you cannot nor may not thinke to win heauen by  
them?

A. I must do good workes, because I am  
already

alreadie ordained to be ſaved. 1. To make my elec<sup>t</sup>iō the more ſure to my ſelfe, which is certaine with God. 2. To ſhew my loue and thankfulnes to God for it, by obeying his commandements. 3. To conſirme the conuerteſ, and to win others not yet calleſ. 4. To ſtoppe the mouthes of the wicked, and to shame them by wel doing, when they ſpeak ill of vs. 5. To benefit one another for our quiet peaceablenesse in Churche and common-wealtheſ.

Q. Are not then workeſ neceſſarie?

A. Yes verily, to ſuch as will haue affurance of ſaluation: for without workeſ, bap- tisme, hearing the word, knowledge, faith, loue, hope, fasting, ſorrow, prayer, and profeſſion, are in vaine.

Q. What is a good worke?

A. Whatſoever is done or ſpoken without doubted, from the warrant of Gods word, of a true beleueſer, in charicie, and to Gods glorie.

Q. Though our godworkeſ merit not, may we not yet think that they ſhall be rewarded?

A. Yes verily: for in his mercie he hath ſo promiſed to doe, both in this world, and in the world to come.

Q. What is the bleſſing and reward in this life?

A. In-

A. Increase of knowledge in Gods word: assurāce that his gifts in vs are graces, & not onely common fauours: al earthly blessings, a good name, wealth, honour, friends, and prosperous successe, so farre as it shal be for Gods glorie and my spirituall safetie: with deliurance in all temptations, from presuming or despaire in the battell with the deuill, the world, and the flesh.

Q. What is the blessing and reward after death?

A. Death it selfe is the passage to heauen, where I shall haue with Christ and my God, and all the companie therein, eternall ioy which cannot be expressed: and whome I leaue behind me wife or children, God will mercifully prouide for them.

## The fourth part.

Q. Now shew me what is the meanes you must vse to obtaine of God his blessings, and an order of prayer?

A. Continuall, seruent, and faithfull praier: by which I doe speake vnto God, humbling my selfe before him: 1. confessing my finnes: 2. desiring pardon: 3. supplie in wants: 4. continuance, with encrease in all graces.

graces, 5. necessarie maintenance in this life,  
6. victorie ouer mine enemies, 7. safetie for  
the rest of Gods ele<sup>t</sup> here, 8. thanksgivuing  
for all his benefits.

Q. What is prayer?

A. It is a right request made onely to  
God, in the name of Iesu Christ, by a true  
beleevuer, for such things as be lawfull.

Q. What rule haue you to direct you in your  
prayer aright?

A. The same which our Sauiour Christ  
taught his disciples, called the Lords praier.

Q. Let me heare it?

A. Our Father which art in heauen &c.

Q. How many parts are there of this prayer?

A. Foure: 1. a preface: 2. sixe petitions: 3. a  
confirmation: 4. a conclusion.

Q. Which is the preface?

A. It is contained in these words, Our  
Father which art in heauen.

Q. What learne you out of this?

A. 1. That a preparation must be made  
to pray. 2. It shewes the properties of true  
prayer.

Q. What must you aforhand prepare, in go-  
ing to God to pray?

A. 1. I must prepare these 6. things. My  
minde, to meditate of heauenly things, be-  
fore I set to pray, and vnderstand that it is

commanded and promised, what I purpose to aske. 2. My heart, withdrawing it from former passions awhile, to affect earnestly with seruencie that I will aske. 3. My words, to be vttered aptly with the heart agreeing with the matter. 4. My behaviour to a holy reuerence, considering Gods justice and Maiestie, and my wickednesse and basenesse. 5. My faith, to apprechend as much as shalbe necessarie. 6. My hope to waite without appointing God either time, place, manner, or quantitie of the matter. 7. My will, to vse afterwards all the honest meanes appointed to obtaine the same.

*Q. What be the true properties of prayer?*

*A.* 1. That it be in true loue: for we must remember to pray for all our brethren not departed this life, for there is no Purgatory. 2. It must be made only to God, for him only can we call heauenly Father, neither to Saints nor Angels. 3. In the name of Christ, through whome onely he is our Father by adoption. 4. In faith, for that he is a Father, and will not denie his children. 5. VVithout a carnall conceipt of God, vaine babling, or wandering thoughts: for he is in heauen.

*Q. Which be the sixe petitions?*

*A. Hallowed be thy name, &c.*

*Q. What doe these teach you?*

*A. The*

A. The summe of all the things which I can lawfully aske at Gods hands, for bodie or soule: whereof the first three concerne the glorie of God, and the latter three the good of man.

Q. Which is the first petition, and what desire you in it?

A. The first is, *Hallowed be thy name*: and I desire therein, in the first place, that I & all other may acknowledge God so truly, in his word & works, as in euery of our thoughts, words, and deeds, he may be highly worshipped and praised.

Q. Which is the second, and what desire you in it?

A. The second is, *Thykingdome come*: and I desire that he will send vs the meanes, thus to honour his name, that is, his word & spirit, with all things that doe further thereunto: that so the elect may be gathered, and Christ come to the last judgement to giue vs his kingdome of glorie.

Q. Which is the third petition, and what desire you in it?

A. The third is, *Thy will be done*, and I desire, that as we pray to doe, not ours, but his will, as all his commaundements and word teacheth vs: and as the blessed Saints and Angels doe in heauen, heartily without hypocri-

sie, willingly, without grudging, readily without lingring, faithfully without sinister respects, joyfully without murmuring, and constantly without wauering vnto the end.

Q. Which is the fourth petition, and what desire you in it?

A. The fourth is, *Give vs this, &c.* and I desire, that he wil provide those necessaries for our bodies, without which we cannot serue him: and that we may depend patiently vpō his prouidence, vsing diligent labour, and all honest meanes to helpe our selues & others.

Q. What is the fifth petition, and what desire you in it?

A. The fifth is, *And forgive vs our trespasses, &c.* and I desire that he would forgive all of vs, friend or foe, our sins, lest they either hinder vs of the former mercies, or cause the to be taken from vs: and that he wil perswade our consciences, that we are forgiuen, by giuing vs grace to forgive freely, & to forget those offences, whereby in any thing, or any way, our neighbours haue beene grieuous vnto vs.

Q. Which is the sixth and last petition, and what desire you in it?

A. The sixth is, *Lead vs not into temptation, &c.* and I desire, that as he wil pardon vs, so he would also giue vs the gift of continuance,

Lords Prayer.      of Catechisme.      85  
ance, that though we be tempted, yet may  
we ouercome, & be deliuered from sin & Sa-  
tan, & neuer fal again any more from God.

Q. Which is the confirmation?

A. For thine is the kingdome, &c.

Q. What learne you by this?

A. I do learne hereby 2. things: 1. that it is  
a reasō, not to mooue God, but to stir vp our  
affectionis, & to strengthen ouf faith in asking,

Q. How doth it this?

A. When it teacheth me to acknowledgē the kingdome of God our Father, that  
is, his dominion and right ouer all: and that  
his power is the greatest to compell all to  
doe what he will, and as he will: and his glo-  
rie the highest, which himselfe maintaines,  
and we seeke aboue all.

Q. What is the second thing we learne?

A. 2. A thanksgiving & praising of God,  
which we ought to vse in the end, as the se-  
cond part of prayer: which is done, in giuing  
to God his own, the rule, power, and glorie,  
which we desire him to manifest by granting  
our petitions, and we will acknowledge the  
same; not for a time, but for euer and euer.

Q. Which is the conclusion?

A. This word, Amen.

Q. What meane you by this word?

A. That I am perswaded by the afore-

said reasons, that my request is granted, and shall be performed, as my father shall see it conuenient for me and his glorie, in time and place. And therefore I say, it is so, or it shall be, which is Amen.

## The fifth part.

Q. What is a Sacrement?

A. It is a visible signe, and seale of invisible graces, commaunded and ordained with a promise by Christ in the Church, to be admyntred publikely, by a lawfull Minister, with the preaching of the word; which Sacrement with all the rites thereof doth represent and conuay by proportion and relation, in the present vse, i[n]visible graces, first, Christ, and then all his benefits, for further assurance of the same things, which God hath made by the promise of his word, vnto a true belieuer, who is with Christ by the holy Ghost vnitid and made one.

Q. What mean you by Christ, & all his benefits?

A. Whole Christ, God & man, with his righteousness, iustice, holines, & redemption; who as he is Christ, one person of two natures, is truly said to be really present in the Sacrement, not properly in his humanitie, but by the communion of properties.

Q. How may you be sure that you haue received

receiued true benefite by the Sacraments?

A. If I do feele a dying to sinne, and living vnto righteousness, getting strength, & also increasing therein daily, by the force of Christ's death and resurrection.

Q. How many Sacraments are there?

A. Two, and no moe: Baptisme, and the Lords Supper.

Q. What is Baptisme?

A. It is the first Sacrament in the new Testament, by which such as are within the couenant, are either washed, sprinkled, or dipped in the water, in the name of the Father, Sonne, and holy Ghost.

Q. What is the outward signe and rite?

A. Water and washing.

Q. What is the invisibile grace?

A. The blood of Christ which cleanseth vs of all sin, originall & actuall, past & to come.

Q. Are we then no sinners?

A. Yes in our selues: for originall sinne still is sinne in vs, but we are washed from it, because it shall not be imputed, nor any sin else vnto me a true beleauer.

Q. Who are to be baptiz'd?

A. Not onely such as be of yeares, that can and do testifie their faith: but also infants of either father or mother professing Christ and baptiz'd: for the promise of sal-

uation belongs to them and to their childe.

**Q.** Is baptism so necessarie to saluation, that without it children cannot be saved?

**A.** It is necessarie to all that haue it, but not of necessitie, to such as cannot rightly come by it: for not the want, but the careles neglect & contempt thereof condemneth.

**Q.** How oft should we be baptiz'd?

**A.** But once, for we may not be baptiz'd againe after true baptism: for beeing once borne, we cannot be borne againe naturally, nor spiritually.

**Q.** What is the Lords Supper?

**A.** It is the latter Sacrament in the new Testament, whereby we are nourished and preserued in the Church to eternall life,

**Q.** What be the outward signes?

**A.** Bread and wine.

**Q.** What be things signified?

**A.** The body and blood of Christ.

**Q.** What are the rites?

**A.** The actions of the Minister & receiuer.

**Q.** What are the actions of the Minister?

**A.** 1. To take the bread and wine into his hands. 2. to blesse it. 3. to break the bread and powre forth the wine. 4. to offer and give them to the receiuer.

**Q.** What are the actions of the receiver?

**A.** 1. To take the bread and wine offered into his hand, 2. to eate the one, and drinke

the other, and so digest and concoct them, as that they feele nourishment to the body.

Q. What learne you by all these actions?

A. I am assured, that the visible actions of the Minister doe represent the spirituall actions of God the Father to my soule, who hath decreed his Sonne, and elected him the Mediator, to haue his bodie broken, and his precious blood shed forme, beeing offered to all, but giuen onely to the true beleauer, that can by the hand of faith take hold of him, who shewes as liuely the vertue of his death to preserue his soule, as the vertue of the bread & wine is felt to nourish the body.

Q. Is the bread turned into Christ's body, and is the wine into his very blood?

A. No verily: for then, 1. it were no Sacrament, 2. it is against reason, 3. against Scripture, 4. against an article of our Creed, 5. against the iudgement of ancient Fathers true writings, 6. against the iudgement of reformed Christian churches, 7. against the opinion of holy martyrs, who shed their bloud for the contrarie, 8. it is against expe-rience of our senses, that the bread should be flesh, or wine bloud: neither is Christ's bodie in, with, or about the same.

Q. Is there then no difference of this bread and wine, from that which we use commonly?

A. There is no difference in the substance,

but in the holy vse: beeing at that time set apart to be signes of Christis body & blood.

*Q. May every one offer to receive that will?*

*A. No: but onely such as come prepared, and be fit, that both are able in knowledge to examine, and also by a good conscience wil judge them selues, whether they be in any measure prepared thereunto.*

*Q. What if you come unprepared?*

*A. I am an unworthy receiver, prouoking Gods wrath against me, and so eate & drinke my awne damnation.*

*Q. Who are those that ought not to come?*

*A. Open impenitent sinners, fooles, mad persons, children, all that be of yeares, and yet ignorant, not beeing able to trie and judge thēselues: & if such prophane ones do offer them selues, they are not to be admitted.*

*Q. What be those things whereof you must trie and judge your selues?*

*A. 1. Of my knowledge, concerning my miserable estate through sinne, of Gods mercy and our deliuernace by Christ, and the understanding of this Sacrament. 2. Of my beleefe in Christ, which I may do by the Creed. 3. Of my repentance towards God, for old and new sinnes, examined by his commandemēts. 4. Of my brotherly loue, which I doe owe to every one, which I may try & judge by my forgiuing others as I desire*

God to forgiue me, and by my seeking to satisfie whome I haue offendēd of my knowledge either in word or deed.

*Q. May any by omitting these duties be free from sinne, if therefore they will not receive the Sacrament with others?*

*A. No; for as to come vnpreserved is damnation, so to neglect to prepare for any earthly occasion, is a great wickednes, such liuing in disobedience without repentance and charitie.*

*Q. Why doe you goe to the Lords supper?*

*A. 1. To testifie my loue in obedience to God commanding. 2. To strengthen my faith being weake. 3. To maintaine and increase the holy communion and fellowship of brotherly loue amongst vs the members of Christ: and 4. to keepe a remembrance of his death till his second comming.*

*Q. How must you be exercised in the time of administration, and afterwards?*

*A. I must 1. meditate vpon the death & passion of Christ, how grieuously I haue sinned. 2. Gods endles mercie. 3. the unitie and fellowship that is amongst the true members of the Church with Christ, & one with another: rejoycing in heart, & praising God therefore with the congregatiō. Afterwards 1. I must giue almes to the needie brethren, and doe other good workes of charitie in so-*

The 6. part Christian rules.  
ken of thankfulness, that day especially, for  
so great a mercie. 2. Growe from thence-  
forth in obedience, faith, and vnfained loue  
to my liues end.

## The sixt part.

*Q. Can you briefly shew me any rules to be  
obserued, that you may doe so, as you haue bin  
taught?*

*A. I. Euery morning before other busi-  
nesse, I must, 1. thanke God for my safetie, 2.  
desire pardon of sinne, 3. Gods further pro-  
tection against ghostly and bodily enemies.*

*II. I must know that, that day, and all o-  
ther times after giuen me to live in, are for  
more earnest repentance, encrease of know-  
ledge, faith, and practise of godlinessse: and  
therefore of these continually I must be  
mindfull, setting some part of the day aside  
for reading, hearing, or meditating vpon  
heauenly things : that the vanities of the  
world shott & vncertain carie me not away.*

*III. I must haue, or els prepare my selfe to  
some particular calling: fit to keepe me from  
idlenesse, and to exercise the duties of religi-  
on, in which calling must I be both honest, &  
profitable to others, to which: 1. I must be-  
take me speedily that no time be lost: 2. to do  
therein as I would be done vnto: 3. to seeke  
first in my labour Gods glory, then my owne*

good with my neighbours profit: 4. labour therein painfully & constantly, in aduersitie vsing good means hoping for prosperitie, in prosperity neglecting no humble duties for feare of aduersity: 5. my present estate I must account it euer the best for me, and most for Gods glory: 6. I must not feare to spend where God and charitie requireth, sparing from idle expences, and onely lay vp, for the time to come, whatsoeuer shal remaine, when I haue discharged necessarie duties honestly and religiously.

IV. I must prepare my selfe sometime from my wearisome labour, whē I see need, which must be: 1. at times conuenient: 2. in things lawfull: 3. short, delightsome to the mind, and healthful for the bodie: 4. to make me more cheareful to returne to labour, and not to draw me to loiter and to idlenes, no end appointed to man or beast.

V. I must warily see to mine owne waies. I. My thoughts and heart must: 1. be far from vnlawfull affection: 2. vpon lawfull things on earth moderate, & no more then needes: 3. vpon God and heauenly things often, fervently, & reverently: 4. that I striue against selfe-loue, thinking of my selfe basely, and waxe, by more and greater gifts, the more humble and lesse enuious: 5. On other I must thinke highly, and charitable iudging well

without suspitions what I heare or see good  
in them, receiuing with ioy: and hoping of  
better what I see or heare to be ill in them,  
taking doubtfull words or deeds from them  
in the better part. I I. My eies must be shut a-  
gainst obiects to sin, that they let them not  
into my heart, to stir vp ill motions: but quick  
to obserue euery good example and occa-  
sion to goodnes. I I I. My care must be exer-  
cised in hearing the truth, good counsels, friend-  
ly admonitions, and godly exhortations, but  
shut against flatterie, lyings, slander, filthie &  
wicked speeches. I V. My tongue must keepe  
silent, vnlesse iust cause and conuenient time  
and place be to speake. In speaking the mat-  
ter must 1. be gracious to profit the hearers,  
& also necessary to be uttered: 2. in wisdome  
regarding circumstances: 3. in sinceritie to  
speake it from the heart: 4. speaking of God  
& his word, it must be religiouly and ioy-  
fully: of our selues modestly, of others lo-  
uingly: 5. to praise moderately without con-  
tempt: to dispraise meekely shewing loue to  
be constrained by necessitie, rather then of  
will, to speake of other mens faults, expres-  
sing sorrow in uttering: 6. to speake well of  
men in absence, what good we know of thē,  
and to defend them, and in presence with-  
out flatterie: 7. to vse few words and effectu-  
all to the matter without tediousnes: 8. nor

to talke of needlesse matters, or which con-  
cernes vs not, as busi-bodies, neither of any  
thing against religion, charitie, common  
good, or chastity. V. My behaviour, i. it must  
be lowly to superiours, 2. gentle to inferiours,  
and 3. louely to familiars. VI. My apparell it  
must be first for necessarie, & then for honest  
decencie, as we are able, and agreeing with  
our calling. VII. My diet must be 1. first spa-  
ring, ordinarily a kind of fasting, rather then  
a feasting: 2. taking my food with hunger &  
thirsting: 3. at seasonable howers: 4. that  
thereby 1. my strength may be maintained  
and encreased, 2. my meditation and devo-  
tion nothing hindred, 5. that we be prepared  
in the beginning, may seele a necessarie and  
pray to God: and in the end sufficient refre-  
shing, may thanke God.

VII. I must take heed what companie I  
keepe with, 1. that I make my familiars  
none but honest and religious, 2. that they  
be my equals in estate and place, not superi-  
ours, to auoid suspicio of pride; nor too much  
inferiours, least it bring contempt, 3. that of  
these, not many but one of all, I warily, deli-  
berately, and with much triall, chuse my se-  
cret friend, 4. that in going or keeping with  
any, I must euer purpose either to do good,  
or receiue some.

VIII. At night, the time of rest, 1. I must cal-

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to mind Gods benefits received, either by  
preuenting euill, or by bringing good vpon  
me, to thanke him. 2. I must recount what I  
haue done, either in euill to repent, or what  
good I performed to iudge either of my en-  
creasing or decaying in grace: sorrowing  
more for the duties omitted and sins com-  
mitted, then ioyfull of any good done. 3. In  
taking rest I must commit my selfe to God,  
by a deuout and faithfull praier, as thinking  
no more to rise. 4. to haue my last thoughts  
of heavenly things, by committing or re-  
calling ioynewhat to mind, of which I haue  
either heard or learned out of Gods word.  
5. that I take sleepe to refresh nature and not  
to satisfie slouchfull flesh.

VIII. And last is, that all the weeke long  
I remember to labour in my calling, & dis-  
pose of my ordinarie busines, that I be pre-  
pared for the Lords day to keepe it holy:  
but especially at the end of the weeke, so that  
when it comes, I may neither by thē breake  
it, or be hindred. Thus liuing to God holy, to  
my neighbour charitably, and towardes my  
selfe soberly, my conscience shall be com-  
forted, my weake brethren strengthened, the  
strong confirmed, the wicked made ashamed,  
the deuill confounded and God great-  
ly glorified.

FINIS.